This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

NYPL RESEARCH LIBRARIES
3 3433 07590997 2

Cymmrodorion
CV.

HNHXII

The

Transactions

of the Honourable

Society of Cymmrodorion.

SESSION 1904-05.

LONDON:
ISSUED BY THE SOCIETY,
NEW STONE BUILDINGS, 64, CHANCERY LANE.
1906.

CV

THE HONOURABLE SOCIETY OF CYMMRODORION.

President:—The Right Hon. Viscount Tredegar.
Chairman of the Council:—Principal Rhys, D.Litt.
Vice-Chairman and Treasurer:—Dr. Henry Owen, F.S.A.
Secretary:—Mr. E. Vincent Evans.

THE HONOURABLE SOCIETY OF CYMMRODORION, originally founded under Royal patronage in 1751, was revived in 1873, with the object of bringing into closer contact Welshmen, particularly those resident out of Wales, who are anxious to advance the welfare of their country; and of enabling them to unite their efforts for that purpose. Its especial aims are the improvement of Education, and the promotion of intellectual culture by the encouragement of Literature, Science, and Art, as connected with Wales.

Subscription to the Society, entitling to copies of all its publications, and admission to all meetings:—One Guinea per annum.

Application for membership should be addressed to the Secretary, E. Vincent Evans, New Stone Buildings, 64, Chancery Lane, London, W.C.

LIST OF PUBLICATIONS.

Y Cymmrodor, Vols. ii, iv, v, vi, vii, viii, ix, x, xi, xii. New Series. Vols. xiii, xiv, xv, xvi, xvii, xviii, and xix. 10*s.* 6*d.* per volume. [Vols. i and iii, out of print.]

The History of the Cymmrodorion. Out of print.

A Dictionary in Englyshe and Welshe, by Wyllyam Salesbury (1547). Facsimile, black letter. 4 parts, 2*s.* 6*d.* each.

The Gododin of Aneurin Gwawdrydd, by Thomas Stephens, Author of *The Literature of the Kymry.* 6 parts, 2*s.* 6*d.* each.

An Essay on Pennillion Singing (Hanes ac Henafiaeth Canu gyda'r Tannau), by J. Jones (*Idris Vychan*). 1 part, 2*s.* 6*d.*

Ystorya de Carolo Magno (from the "Red Book of Hergest"). 1 part, 2*s.* 6*d.*

Athravaeth Gristnogavl (from the unique copy belonging to the late Prince Louis Lucien Bonaparte, originally printed at Milan, A.D. 1568). 1 part, 2*s.* 6*d.*

The Blessednes of Brytaine, by Maurice Kyffin (1587). 1 part, 1*s.* 6*d.*

Gerald the Welshman, by Henry Owen, D.C.L. Oxon., F.S.A. Demy 8vo., vellum cloth, gilt, 10*s.* 6*d.* Cloth gilt, 3*s.* 6*d.*

Gweithiau Iolo Goch: Gyda Nodiadau Hanesyddol a Beirniadol, gan Charles Ashton. **The Works of Iolo Goch.** Price 10*s.* 6*d.*

The Transactions of the Honourable Society of Cymmrodorion for 1892-93, 1893-94, 1894-95, 1895-96, 1896-97, 1897-98, 1898-99, 1899-1900, 1900-01, 1901-02, 1902-03, 1903-04, 1904-05, 1905-06. 10*s.* 6*d.* per number.

IN THE CYMMRODORION RECORD SERIES.

The Description of Penbrokshire, by George Owen of Henllys. Edited by Henry Owen, D.C.L. Oxon., F.S.A. Being No. 1 of the *Cymmrodorion Record Series.* 2 parts, 21*s.*

The Court Rolls of the Lordship of Ruthin or Dyffryn-Clwyd, of the Reign of King Edward the First, preserved in the Public Record Office. Edited, with Translations, Notes, etc., by R. Arthur Roberts, of H.M. Public Record Office. Being No. 2 of the *Cymmrodorion Record Series.* Price 21*s.*

Gildae de Excidio Britanniae, Liber de Paenitentia, accedit et Lorica Gildae. (Gildas: the Ruin of Britain, Fragments from Lost Letters, the Penitential, together with the Lorica of Gildas.) Parts I and II. Edited by Hugh Williams, M.A., Professor of Church History at the Theological College, Bala. Being No. 3 of the *Cymmrodorion Record Series.* Price 21*s.*

A Catalogue of the Manuscripts relating to Wales in the British Museum. Parts I & II. Compiled and Edited by Edward Owen, of Gray's Inn, Barrister-at-Law. Being No. 4 of the *Cymmrodorion Record Series.* Price 21*s.*

The Black Book of St. David's. An Extent of all the Lands and Rents of the Lord Bishop of St. David's, made by Master David Fraunceys, Chancellor of St. David's in the time of the Venerable Father the Lord David Martyn, by the grace of God Bishop of the place, in the year of our Lord 1326. Edited by J. W. Willis-Bund. Being No. 5 of the *Cymmrodorion Record Series.* Price 21*s.*

To be obtained by Members on application to the Secretary, at the Cymmrodorion Library, 64, Chancery Lane, London, W.C.

THE

TRANSACTIONS

OF

THE HONOURABLE

SOCIETY OF CYMMRODORION.

SESSION 1904-5.

LONDON :

ISSUED BY THE SOCIETY,

NEW STONE BUILDINGS, 64, CHANCERY LANE.

1906.

PUBLIC LIBRARY

THE NEW YORK
PUBLIC LIBRARY
864389
ASTOR, LENOX AND
TILDEN FOUNDATIONS
R 1907 L

DEVIZES:
PRINTED BY GEORGE SIMPSON.

NEW YORK
PUBLIC
LIBRARY

CONTENTS.

PAGE.

REPORT OF THE COUNCIL for 1904-5 v

STATEMENT OF RECEIPTS AND PAYMENTS for 1904-5 ... xi

FRONTISPIECE: The late Mr. Stephen Evans, J.P., Chairman of the Council of the Society, from the Presentation Portrait painted by the late Mr. WILLIAM OLIVER.

The late Stephen Evans: An Appreciation. By Sir LEWIS MORRIS, M.A. 1

Er Côf am Stephen Evans. Gan Syr T. MARCHANT WILLIAMS, B.A. 4

The Brehon Laws and their Relation to the Ancient Welsh Institutes. By Sir D. BRYNMOR JONES, K.C., M.P. ... 7

Yr Arwrgerdd Gymreig. Gan Mr. R. A. GRIFFITH (*Elphin*). 37

The Melodies of Wales. By ROBERT BRYAN 57

Sir John Philipps of Picton, the Society for Promoting Christian Knowledge, and the Charity-School Movement in Wales, 1699-1737. By the Rev. THOMAS SHANKLAND. With Appendices 74

ILLUSTRATIONS:—

Sir John Philipps, Bart., 1662-1736 ... *To face p.* 74

Picton Castle in the time of Sir John Philipps } *Between*
Picton Castle at the Present Day ... } *pp.* 88, 89

REPORT

OF

THE COUNCIL OF THE

Honourable Society of Cymmrodorion,

For the year ending November 9th, 1905.

PRESENTED TO THE ANNUAL MEETING HELD AT THE SOCIETY'S ROOMS, ON THURSDAY, THE 16TH DAY OF NOVEMBER, 1905.

THE Council, for the first time since the revival of the Society in 1873, meet their fellow members without the presence or the support of their Chairman, the late Mr. Stephen Evans. For over thirty-two years without a break, with the unanimous consent of his colleagues, Mr. Stephen Evans continued to conduct the deliberations of the Council. With a keen desire to promote the objects of the Society he maintained unabated interest in its work to the end of his days. His connection with the Society may be said to have inspired him with the great devotion and zeal which he displayed in regard to all Welsh National movements, and particularly to the movements for the promotion of Intermediate and Higher Education. His services to the Society and to Wales will be further commemorated in the Society's *Transactions* for the year by his friends and fellow-workers, Sir Lewis Morris, and Sir Marchant Williams.

In addition to the late Chairman of the Council, death has deprived the Society during the year of the support of

three of its Vice-Presidents, the Right Rev. Dr. Richard Lewis, late Bishop of Llandaff, a regular and generous contributor to its funds, Sir Robert A. Cunliffe, Bart., and Mr. J. Ignatius Williams, who was also a former member of the Council. We have also lost Mr. George Leader Owen, of Withybush, an interesting writer and an ardent supporter of the Society's work, Mr. R. Llewelyn Jones, of Rhyl, a prominent Welsh Educationist, Mr. Owen Lewis (*Owain Dyfed*), who was for many years a member of the Council, Mr. D. Hughes Brown, of Pembroke Dock, Mr. W. P. Jones, of Holloway, Mr. William Parry, Liverpool, and Mr. David Williams, a well-known London Welsh journalist, to whom the Society was indebted for the two portraits which appeared in the last volume of the *Transactions*.

During the year, the Council are pleased to announce that there was an accession of new members to the number of 45; and amongst others the Council were particularly glad to admit to membership the Most Noble the Marquess of Bute, whose predecessor in the title rendered great and valuable service to the Society.

In the course of the past year the following meetings have been held in London :—

1904.

Nov. 24.—Annual Meeting of the Members.

Dec. 8.—Annual Dinner, under the Chairmanship of Sir W. H. Preece, K.C.B.

1905.

Jan. 26.—Paper on "The Brehon Laws and their relation to the Ancient Welsh Institutes," by Mr. Brynmor-Jones, K.C., M.P.; Chairman, Lord Justice Vaughan Williams.

April 13.—Paper on "The Welsh Epic" (Yr Arwrgerdd Gymreig), by Mr. R. A. Griffith (*Elphin*); Chairman, Mr. William Jones, M.P.

May 11.—Paper on "Sir John Philipps of Picton," by the Rev. Thomas Shankland, B.A.; Chairman, The Rev. W. Osborn B. Allen, M.A.

July 11.—Paper on "Alawon Cymru"—(Welsh Melodies, with Musical Illustrations), by Mr. Robert Bryan, M.A.; Chairman, the President, The Right Hon. Lord Tredegar; and the

ANNUAL CONVERSAZIONE; held by permission of the Master and Wardens at Clothworkers' Hall, Mincing Lane, under the Presidency of Lord Tredegar, supported by the Master of the Clothworkers, and Sir Owen Roberts.

At Mountain Ash, in the *Cymmrodorion Section* of the National Eisteddfod, meetings were held:—

On Monday, August 7th, 1905, in the Court Room, Town Hall, Mountain Ash. Addresses (followed by a discussion) were delivered on "The Welsh National Museum", by Sir John Williams, Bart., K.C.V.O., and T. H. Thomas, Esq., R.C.A. *(Arlunydd Penygarn)*; Chairman, Sir Marchant Williams.

On Wednesday, August 9th, 1905, at the Town Hall, Principal Anwyl, M.A., University College of Wales, read a Paper on "Llenyddiaeth yr Eisteddfod" (The Literature of the Eisteddfod); Chairman, The Rev. Thos. Edwards *(Gwynedd)*.

These meetings were well attended, and the Society is to be congratulated on the share which the discussions here and elsewhere, under its auspices, has had in promoting and developing the claims of Wales to a National Library and a National Museum, claims which have now been accepted and met by His Majesty's Government.

During the year the following Publications have been issued to members:—

The Transactions for the Session 1903-1904, containing "Sir Henry Morgan the Buccaneer" (with Portrait), by W. Llewelyn Williams, M.A., B.C.L.; "Thomas Edwards o'r Nant, a'r Interliwdiau" (gyda Darlun), gan Isaac Foulkes *(Llyfrbryf)*; "In Memoriam: Isaac Foulkes" *(Llyfrbryf)*, by E. Vincent Evans; "Prolegomena to the Study of Old Welsh Poetry", by Professor Edward Anwyl, M.A.; "The Ideal of a Welsh National Library", by Sir John Williams, Bart., K.C.V.O., Sir Isambard Owen, M.A., and Sir Marchant Williams; Report of the Council and Statement of Receipts and Payments for 1903-04.

Y Cymmrodor, Vol. XVIII, containing "The Origin of the Welsh Englyn and Kindred Metres", by John Rhys, M.A., D. Litt.,

Professor of Celtic and Principal of Jesus College, Oxford. Contents—Part i: Inscriptional Data: Hexameters, Elegiacs, Pentameters and Half Pentameters, Curtailed Hexameters, Horatian Metres, The Frampton Mosaics. Part ii: Certain Welsh Metres: The Juvencus Englyns, The Englyns of the Graves Classified, Blegywryd's Hexameters, Certain Contents of the "Black Book", Notes on the Text of the Englyns of the Graves, The later Englyn, The Accentual Hexameter in Welsh, The Pentameter the Cywydd, The Hexameter Truncated, The Luxembourg Folio, Irish Rhetorics, Elegiac Features transmitted, Index to Proper Names in the Englyns of the Graves *(Englynion y Beddau)*.

The Council regret that they have not found it possible to make further progress with the incomplete volumes in the Record Series, but they gather from Professor Williams and Mr. Edward Owen that Parts iii of their respective works are in a forward state of preparation. They therefore hope that the volumes may be completed in the course of the ensuing year.

The Transactions for the current year are in the Press, and will be issued as early as possible. The volume contains Mr. Brynmor-Jones' paper on "The Brehon Laws, and their relation to the Ancient Welsh Institutes" much amplified; Mr. R. A. Griffith's criticism on "The Welsh Epic"; the Rev. T. Shankland's paper on "Sir John Philipps of Picton" considerably extended; and Mr. Robert Bryan's paper on "Welsh Melodies", together with the Report and Financial Statement for the year.

Y Cymmrodor, Vol. XIX, is also in hand. It contains an unpublished Poem by Sir Lewis Morris; "The Vandals in Wessex, and the Battle of Deorham," by Mr. E. W. B. Nicholson, M.A., Bodley's Librarian; "The Brychan Documents," by the Rev. A. W. Wade-Evans; two Welsh Charters of King Henry VII, transcribed and translated with notes by Mr. Alfred N. Palmer; a Description of the Civic Plate, Regalia and Seals of Welsh Boroughs, with

illustrations, by Mr. E. Alfred Jones; "The Selby Romance," by Mr. Francis Green, and other articles.

As Volume XX of *Y Cymmrodor* the Council hope to publish the Rev. Robert Williams' Translation of, and a Critical Essay upon, the *Ystorya de Carolo Magno*, the original of which was transcribed by Mrs. John Rhys from the *Red Book of Hergest*, and published by the Society so far back as 1883.

With regard to future publications the Council have under consideration an offer by the Rev. S. Baring Gould, M.A., and the Rev. John Fisher, B.D., to place at the disposal of the Society their exhaustive work on *The British Saints*. If it be found practicable to undertake the issue of this important contribution to Welsh History, the Council will probably deem it advisable to proceed to publication by means of a special Subscription List. The Council are also conferring with others who are closely interested in the matter in furthering suggestions made by Mr. Willis Bund and Dr. Henry Owen, two of their members, and Mr. Geo. G. T. Treherne, a member of the Society, for the publication of some of the Diocesan Records of St. David's, including the Bishops' Registers, which commence in the year 1397.

The Annual Dinner of the Society will be held on Tuesday, the 5th of December, 1905, at the Whitehall Rooms, Hôtel Mètropole, and the Council are pleased to announce that the Right Hon. the Lord Mayor of London (Alderman Vaughan Morgan), member of the Society, has promised to take the chair. They have also pleasure in announcing that Mr. John Thomas *(Pencerdd Gwalia)* has accepted their invitation to be the Society's guest on this occasion.

The arrangements for the coming Lecture Session include promises of the following papers:—"Ancient

Welsh Coinage," by Mr. Philip W. P. Carlyon-Britton, F.S.A., D.L., J.P. (President of the *British Numismatic Society*); "Walter Map," by Professor W. Lewis Jones, M.A. (University College of North Wales); "Italy and Welsh Culture," by the Rev. G. Hartwell Jones, M.A. (Rector of Nutfield, Surrey); and "Dafydd ap Gwilym," by the Rev. Machreth Rees (Radnor Street Chapel).

It is with very great pleasure that the Council find themselves in a position to inform the members that the Chairmanship of their body has been accepted by Professor John Rhŷs, M.A., LL.D., Principal of Jesus College, Oxford, and that Dr. Henry Owen, F.S.A., has very kindly undertaken the post of Vice-Chairman. Both these gentlemen have been members of the Council and active supporters of the Society for many years.

Under the Society's Rules the term of office of the following Officers expires, viz.:—

THE PRESIDENT,
THE VICE-PRESIDENTS,
THE AUDITORS,

and ten members retire in accordance with Rule 4, viz.:—

MR. STEPHEN EVANS (deceased),
DR. ALFRED DANIELL,
MR. J. H. DAVIES,
MR. W. CADWALADR DAVIES,
MR. W. E. DAVIES,
MR. E. VINCENT EVANS,
MR. WM. EVANS,
MR. FRANCIS GREEN,
MR. ELLIS GRIFFITH, M.P.
MR. T. H. W. IDRIS.

The Audited Statement of Receipts for the financial year will be found appended to this Report.

THE HONOURABLE SOCIETY OF CYMMRODORION.

Statement of Receipts and Payments.

FROM 9TH NOVEMBER, 1904, TO 9TH NOVEMBER, 1905.

Cr.

	£	s.	d.
To Balance in hand, November 9th, 1904 ..	33	11	11
„ Subscriptions received	475	12	0
„ Sale of Publications	10	4	8
	£519	8	7

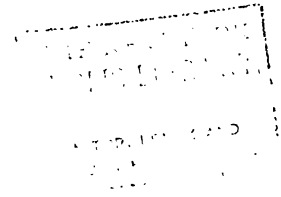
Dr.

	£	s.	d.
By Rent of Offices, Fire, and Lighting ..	72	1	1
„ Publications: Cost of Printing and Distributing, *Transactions*, 1903-1904 £57 10 8 *Y Cymmrodor*, Vol. XVIII 99 3 6	156	14	2
„ General Printing	24	1	6
„ Lectures, Meetings, and Conversazione	56	0	2
„ Eisteddfod Section Expenses ..	8	19	1
„ Library Expenses		3	6
„ Stationery, Postage, and General Expenses	45	9	4
„ Commission on Publications Sold and Subscriptions Received (1904) ..	21	1	10
„ Sale of Publications, amount refunded	1	11	6
„ Secretary's Remuneration	50	0	0
„ Balance in hand	83	6	5
	£519	8	7

Examined and found correct,

JOHN BURRELL, } *Joint*
ELLIS W. DAVIES, } *Hon. Auditors.*

H. LLOYD ROBERTS, *Treasurer.*
E. VINCENT EVANS, *Secretary.*



THE LATE MR. STEPHEN EVANS, J.P.

CHAIRMAN OF THE COUNCIL OF
THE HONOURABLE SOCIETY OF CYMMRODORION FROM 1878 TO 1905.

From the Presentation Portrait
painted by the late Mr. William Oliver.

TRANSACTIONS

OF THE

Honourable Society of Cymmrodorion.

SESSION 1904-1905.

THE LATE STEPHEN EVANS.

(Chairman of the Council of the Honourable Society of Cymmrodorion.)

AN APPRECIATION.

By SIR LEWIS MORRIS, M.A.

(Vice-President of the Society.)

I HAVE been asked by the Secretary to write a few words in commemoration of the long services to Wales and Welsh Education of my good friend the late Stephen Evans, than whom a more thoroughly typical Welshman never lived. The list of the departed Pioneers of the Welsh educational movement is growing longer year by year, and we, the survivors, are called upon, only too often, to pronounce, on behalf of our country, the grateful panegyric which she owes them for their long and faithful services, which surely she will not readily forget, when they have borne fruit even more abundantly than the almost miraculous growth, educational and political, which we acknowledge with thankful hearts to-day.

I first knew Stephen Evans in the seventies, when I was introduced to him by the still greater Pioneer, my dear

friend Sir Hugh Owen, who was constantly in my chambers; as I was in the offices of Aberystwyth College, just opposite, the precious spot which ought to be marked by our countrymen by a commemorative tablet, because it was there that a little group of patriotic men met frequently year after year to do that great work for our country which they foresaw with the eye of a lively faith. Not to mention other prominent names still with us, the main burden of the great work lay upon the two men I have mentioned, who seemed to me to represent the two lines of temperament which characterised North and South; well marked still, but tending, as I hope, to a blend of the good qualities of each in a true Cymric whole. Sir Hugh was of the astute, laborious Northern type, the calm unruffled temper, working by conciliatory methods, but never giving way when persuaded it was right. Stephen Evans, of the more fiery and impetuous type of the South, loud-voiced, with frank blue eyes, bluff in manner and hasty sometimes, often prone to jump at conclusions, a little imperious perhaps, but always deferring in the long run to the calmer judgment of his revered leader.

It would be difficult to over-estimate the work done by these patriotic men, with whom it was long my privilege to act as a colleague. As has always happened in the history of Wales, there were many wranglings with wrong-headed people all over the Principality—mistrusts, jealousies, revolts even, like that which unhappily came just in time to enable the Government then in power to withhold for years the recognition of the one University College by any grant, however small; press clamours, too, which had to be met with a tolerance they did not deserve—all these had to be fought and conquered, as they were. If it had not been for the influence of Lord Aberdare, as President of the College at Aberystwyth, I think it would have gone hard

with the efforts of the early Pioneers, of whom Stephen Evans was not the least.

All this time he was a prosperous man of business in the City, devoting his scanty leisure to the service of the College, which he especially loved as a good Welshman, and above all things a Cardiganshire man. Until lately no meeting of the College, remote as it is from London, was complete without him, and he rejoiced in the growth of the fine buildings, for which his business knowledge and capacity, with that of his friend, Mr. Lewis Angell, had done so much, at the frequent London committee meetings which followed after the seeming disastrous fire, fraught with such far-reaching and probably salutary effects upon the fortunes of the College.

To the Cymmrodorion Society he devoted himself, as its Chairman, heart and soul. The present Secretary of the Society knows better probably than anyone else how deep his interest was in its success, and to me, as an unworthy descendant of its first founders, it is an additional link to the ties of friendship which bound me to him that he should have presided so well and so long over its revived fortunes, just as the assumption of that office by his distinguished successor binds me to him also by a closer bond.

For the Eisteddfod, of course, he had, as every good Welshman loving music and the *hen iaith* must have, a warm affection, and he was a frequent attendant at its meetings as long as his strength permitted. Fond as he was of his leafy retreat in beautiful Kent, I doubt if he was ever so happy as when drinking in the keen salt air of his beloved Cardigan Bay from his own homestead, with the blue sea dancing before him and the mountains behind, and his stately College not far away.

Later in life, advancing years brought with them loss of eyesight, and, worse still, repeated domestic losses which

could never be replaced here. They brought also reverses of fortune and legal liabilities, innocently incurred, which were discharged to the last farthing by his scrupulous honour. But nothing could shake his devotion to his country and her language and people till the end came. Yes, they are, indeed, rapidly thinning in number our Welsh Pioneers—Henry Austin Bruce, Hugh Owen, Stephen Evans, Henry Richard, Thomas Charles Edwards, and Humphreys Owen, all are gone, but the cause to which they devoted their lives goes triumphantly on. Let us take heart and be of good hope. A country which has produced men so able and so devoted will not lack others in the future, when the need for them comes, as it surely will.

ER CÔF AM STEPHEN EVANS.

GAN SYR T. MARCHANT WILLIAMS.

Ddarllenydd! Glywaist ti,
Am wr o barch a bri,
Ac un o noddwyr pennaf Cymru, yn ei ddydd?
Ei well, ni welais i,
A chwaith, ni weli di.
Gwladgarwr gwell na Stephen Evans, byth ni fydd.

Y brenin ar ei sedd,
A bardd yr wyl, a'r wledd,
A wisgant ddillad, roddir heibio, dd'wrnod gwaith.
Egwyddor, wreiddiol, gref
Yn rhedeg drwyddo ef—
Nid gwisg—oedd cariad Stephen at ei wlad a'i hiaith.

Ni ddaeth o Gymru 'rioed,
Yr un osoda'i droed
I lawr, mor gadarn, ar heolydd Llundain fawr
Gyfoethog, ag efe.
I'r Cymry, hawliai le
Fel cydraddolion a thwysogion daear lawr.

Ei lais oedd glir a chryf,
Ei farn a roddai'n hyf,
Gan weithiau daro'r bwrdd—a'i law—neu ben ei lin.
Ond fel i'r dderwen gref,
A'i brig yng ngodre'r nef,
Yr adar hedant i lochesu rhag yr hin,

Gan gysgu rhwng y dail,
Er siglo'r pren i'w sail,—
(Y dderwen iddynt fydd yn noddfa ac yn gryd)
'Run modd, ei gysgod ef,
Holl Gymry Llundain dref,
Geisiasant, pan yn ffoi rhag gormes dyn, a byd.

Er cryfder llais, a llaw,
A throed, ni ddeuai braw
I fynwes Cymro byth, ym mhresenoldeb hwn.
Ei galon ydoedd laith,
A'i ddifyr, ddyddiol waith
Oedd cynorthwyo'r tlawd, ac ysgafnhau ei bwn.

'Roedd Crefydd ynddo'n reddf.
Nid ufuddhau y ddeddf
Y byddai, pan yn gwneyd yn iawn, neu'n dweyd y gwir.
A mynych hoffai sôn
Am John Elias, Môn,
A hen bregethwyr mawr ei enedigol Sir.

"Huw Owain ac efe"—
Yn gywir dyna'i le—
Y gwron Huw yn gyntaf, Stephen, yntau'n ail.
Cydweithiodd drwy ei oes,
Heb unwaith dynnu'n groes,
A'r hwn osododd "Addysg Cymru" ar ei sail.

Dilynwn ôl eu traed,
Gan gofio'r gwaith a wnaed.
Edrychwn bawb yn ôl a blaen. Cyd-lawenhawn!
Can's os mewn bedd mae'r ddau,
Fu'r dyddiau gynt yn hau,
Mae'r maes yn orchuddiedig gan yr ŷd a'r grawn.

THE BREHON LAWS AND THEIR RELATION TO THE ANCIENT WELSH INSTITUTES.[1]

By Sir D. BRYNMOR-JONES, K.C., M.P.

Introductory.

When I was asked by your Committee to read a paper on some subject connected with our ancient Welsh polity, it occurred to me that the completion of the publication of the Brehon Laws was a fitting time for asking the question, Does this collection of old rules and customs throw any light upon the earlier conditions of Wales or on the vexed questions as to the early relations of the Irish and Cymric peoples? Accordingly, I am going to ask you to-night to listen to some observations on the character of these ancient laws and institutes of Ireland, to consider their juridical character, and to compare them in some aspects with the Welsh compilations which are called The Laws of Howel Dda.

In the year 1852 a Royal Commission was appointed by the Government of Ireland for the purpose of transcribing, translating, and publishing the ancient laws of that part of the United Kingdom. That there was a body of ancient jurisprudence reflecting the customs, the methods of government, and the judicial procedure of the Irish people had never been forgotten by scholars interested in

[1] Read before the Honourable Society of Cymmrodorion at 20, Hanover Square, on Thursday, 26 January 1905. Chairman, the Right Hon. Lord Justice Vaughan Williams.

things Celtic. Valuable manuscripts were known to be at the British Museum, at Trinity College, Dublin, and elsewhere, but so far very little was known about their contents, and the curious who looked at them were baffled by the difficulties of handwriting and language until that revival of interest in Irish or Gaelic antiquities and literature of which O'Curry became the competent exponent.

The creation of the Commission was immediately due to the personal action of the late Dr. Graves, afterwards its Secretary, and of the Rev. J. Todd, Fellow of Trinity College, Dublin, who, on behalf of a large number of Irish students and antiquaries, submitted a statement to the Irish Government showing the desirability of publishing these Brehon Laws. They were no doubt assisted in their efforts by the fact that a few years before the English Government had acceded to a similar request in regard to the remains of early English and Welsh legal manuscripts. In 1840 the *Ancient Laws and Institutes of England* had been published by the Record Commissioners under the editorship of Thorpe, and in 1841 the *Ancient Laws and Institutes of Wales*, under the editorship of Aneurin Owen. The Treasury sanctioned the project, and a Commission consisting of a number of very eminent Irishmen was appointed to carry out the work. Much credit must be given to the two men whom I have mentioned and to the Commissioners and those who from time to time succeeded them for what they have done in this matter, but the main credit for the overcoming of the apathy or opposition of the Government of the day in regard to the preservation of these records of the past must be given to Professor Eugene O'Curry—"the obscure Scaliger of an obscure literature", as Mathew Arnold calls him,—and to Dr. Donaldson, who was second only to O'Curry in his

knowledge of the old Irish language and its later forms, and was in point of general scholarship his superior.

It was felt by all that the work was one of special difficulty. The manuscripts were not written in a uniform handwriting, and the language or languages of each manuscript differed. Speaking broadly, it was found that all or nearly all the manuscripts contained original texts written, in a large hand, in the *Berla feini* (the earliest form of Irish and a kind of legal language, which after no long period from the writing down of the laws became intelligible only to the Brehons), which had been glossed and re-glossed in smaller handwriting seemingly from generation to generation. It was also discovered that many of the notes or glosses were simply translations into more modern linguistic forms of words and phrases which had become obsolete, of doubtful meaning, or even unintelligible to the Brehons themselves. Neither the deciphering, the transcription, nor the translating into English was easy. In many cases the glosses amount to an explanation of the obscure by the still more obscure. It is interesting to note in this connection that Edward Llwyd, the author of the *Archæologia Britannica*, rescued some of the manuscripts from probable destruction at the end of the seventeenth or the beginning of the eighteenth century, and that he told the Royal Society that he had consulted the best Irish scholars of the time as to these manuscripts of Brehon laws, but in vain; and in fact until O'Curry's time there seems to have been hardly anybody in Ireland or, therefore, anywhere else, who was then able to make sense out of them, even with the aid of the best available dictionaries of Old Irish.

In addition to difficulties of the kind I have referred to there must be added those of illness and death among the limited class of scholars who were competent to assist in

the work. O'Curry and O'Donovan, who made the first transcripts, which occupied seventeen large manuscript volumes, and also a preliminary translation of part of the collection, died before the first volume was published in 1865, thirteen years after the Commission was appointed. Other casualties among the pupils and successors of O'Curry took place during the laborious struggle with the inherent difficulties of the task on which they were engaged. It is especially pathetic to notice that Dr. Graves, who was Secretary of the Commission, repeatedly said that his only remaining wish was to live to see the whole undertaking finished—a wish, alas, not realised. It was reserved for Dr. Atkinson to publish the sixth volume, containing the last tracts which the Commission decided to include, and in the sixth volume to add a glossary which represents the result of the combined erudition and research of a number of most remarkable Celtic scholars. The Commission has reared to the memory of these men, and especially to the memory of O'Curry and of O'Donovan, a monument which may be fitly described as more lasting than brass.

Legal History of Ireland.

It may be legitimately asked, putting aside the question what is the value of this body of jurisprudence to students of anthropology and philology, whether these books disclose a system of rules and customs which were in actual use among the Irish people, and, if so, to what extent, and during what period? To answer this question fully would involve a paper by itself, but it seems a necessary part of an introduction to my theme to say a word upon this subject. According to general assumption, the English law was introduced into Ireland by Henry II in the twelfth century as a consequence of the so-called conquest of Ireland by

the Normans. The conquest of Ireland by the Normans presents some points of similarity with that of Wales by the same brilliant race of warriors and administrators, but so far as the parts of Ireland occupied by the Norman chieftains outside what came to be known as the English Pale were concerned, it appears that so far from the Normans being able to substitute Norman-English law for Irish usage, it was the latter that survived. It really was a case not unlike that to which the old saying that "captive Greece did capture Rome" may be applied. The Statute of Kilkenny, passed in the reign of King Edward III, in 1367, is a sure evidence of this, and that Statute was subsequently renewed as late as the year 1495, while another Statute of the 13th Hen. VIII, c. 8, of the date 1522, recites that at that time the English laws were executed in four shires only. So late as 1554 an Earl of Kildare obtained a judgment under the old Brehon law in respect of the death of his foster-brother, Robert Nugent. The evidence showed that the authority of the Brehon laws continued until the Irish disturbances of the time of Queen Elizabeth and the complete division of Ireland into counties, and the consequent administration of the English laws throughout the country. The disuse of these ancient laws, which were denounced by English lawyers as a "lewd and damnable custom", was also greatly promoted by the decisions of the Irish-English courts. For instance, "Le Case de Gavelkind" introduced a revolution into the law of succession to real property throughout the whole of the sister island, and was, no doubt, one of the many causes which have rendered it so difficult to govern Ireland ever since. However this may be, it seems clear, according to the best testimony, that by the end of the seventeenth century the Brehons and the professors of Irish law, who had flourished as a separate order from remote times, became

extinct and survived, if at all, as village poets, pundits or litterati.

The Manuscripts and their Owners.

To those unacquainted with the history of law it is necessary to say that the earliest literature of a legal character which time has preserved has a distinctly religious character. The laws it reveals are founded upon Divine authority expressed through the mouths of a special order of men in the community. Leviticus, the laws of Manu and of Narada, afford illustrations of an early type of law-book. In days when writing was confined to a few in any given community, the manuscripts of such works were very precious, jealously preserved, and as years rolled by, became unintelligible except to the classes to whom they belonged. There are many indications that as communities developed the functions of the lawyer and the bard became specialized, but that an intimate connection was still maintained with the order of priesthood, and that schools of law founded upon the model of the older religious organizations, or colleges, established themselves in the society of the time. This appears to have been the case in Ireland and in Wales. When Christianity got a hold upon the Cymric and the Gaelic peoples it assumed a distinctly tribal form, and very probably this was due to the adoption by Christian missioners or saints, of preceding forms of learned organizations known to the people. Schools like that of Saint Illtud, the famous Glamorganshire saint, are handed down to us as purely Christian centres of missionary effort, but it is probable that Illtud's school had in some similar form existed before. The existence of a special class of judges in Ireland and in Wales is clearly proved; and though the

organization of schools of law analogous to Christian monasteries did not long survive the establishment of the power of the Latin Church, either in Ireland or in Wales, there is ample proof that certain families continued from generation to generation to be looked upon as specially entrusted with legal lore, with special functions and a unique knowledge of the procedure to be adopted in law-suits. It is to the continued existence of these families that we appear to be indebted for the preservation and the annotation of these Irish law tracts. The most ancient manuscript of the earliest of the law tracts contained in the volumes I have referred to (the *Senchus Mor*) appears to have belonged to a family, or it may be sept of lawyers, called MacEgan, and in the manuscript there is a note which is translated by O'Donovan as follows, and which was written in the year 1350 :—

"One thousand three hundred ten and forty years from the birth of Christ till this night; and this is the second year since the coming of the plague into Ireland. I have written this in the twentieth year of my age. I am Hugh, son of Conor MacEgan, and whoever reads it let him offer a prayer of mercy for my soul. This is Christmas night, and on this night I place myself under the protection of the King of Heaven and Earth, beseeching that He will bring me and my friends safe through this plague, etc. Hugh (son of Conoe, son of Gillana-naeve, son of Dunslavey) MacEgan, who wrote this in his own father's book in the year of the great plague."

The fact that in the *Annals of the Four Masters* a plague is mentioned as raging in 1349 confirms the account of this MacEgan; and in the same Annals, over a considerable number of years, the deaths of several of the same family are recorded, one of whom is described as the Chief Brehon of Connaught and the most illustrious of the

Brehons of his time, and all of whom are described in terms which show honourable connection with the legal profession.

The Poets and Brehons of Erin.

The Irish law came to be commonly called the Brehon Law. This is due to the fact that the term for a judge was Brehon. But the proper technical word for the native law seems to have been *Fenechas* or *Feinechas*, which means the law of the *Feine* or free tillers of the land, and it was in the *Berla feini*, or the language of the *feine*, that the original texts of these treatises were written. In historic times the Brehons formed a special class or order in the community, possessing the exclusive right to declare and interpret the law and to determine disputes as arbitrators when by proper process an issue was brought before them for trial. This order was an organised profession. Some Brehons were attached to chiefs or kings, and had lands for their maintenance. Others depended on their professional fees. A Brehon was, however, liable to a fine or damages and loss of fee if he gave a false or unjust judgment, just as the Welsh judge was, according to our codes, subject to penalties if on appeal to the King's Court it was decided he had given a wrong decision.

There does not seem to be any very certain or complete evidence as to the origin or constitution of this judicial order, but it is clear that it had its roots in very early times, and that its growth was gradual. Sir Henry Maine observes that "there are strong and even startling points of correspondence between the functions of the Druids as described by Cæsar and the office of Brehon as suggested by the law tracts". That is, no doubt, the case, but it would, I think, be a mistake to infer that the Brehons

were Druids or members of the important organization which Cæsar found existing in Gaul, and which seems to have had its headquarters in Britain.

There were no doubt Druids in Ireland, who were diviners, magicians, medicine-men, priests, and teachers; but M. d'Arbois de Jubainville has given very good reasons for his opinion that they were not judges there, and that their organization discloses nothing analogous to the powerful judicial corporation which the Druids formed in Gaul, but that in early times the judicial functions belonged to the *file* (poets or bards) of Ireland.

The introduction to the *Senchus Mor* (the first of the treatises contained in the *Ancient Laws of Ireland)*, to which I shall call your attention directly, establishes an intimate connection between lawyers and poets—a connection that would certainly not occur to the "man in the street" to-day. We may infer from it that at the time when we first obtain glimpses of Irish society from literary remains it was the *file* or bards—"the just poets of the men of Erin"—who discharged the functions of judges and lawyers. To them were ascribed supernatural gifts and powers, by which their knowledge of the law was accounted for, and from which the real sanction of their decisions was derived. Their judgments were not written down; but the true forms for securing redress for wrongs and the true maxims or rules of law were handed down orally. It has been discovered by Irish scholars that parts of the *Senchus Mor* are in verse, and the memory was also assisted by compressing legal propositions into triads or heptads. It seems almost certain that the order of Brehons known to exist in historic times was developed from an earlier order of Bards or poets whose functions were larger and wider.

A tradition embedded in the commentary on the intro-

duction to the *Senchus* confirms this view. It is said there that from the time that Amergin Glungel passed the first sentence in Erin the judicature belonged to the poets alone, until the time of the contention which took place at Emhain Macha between the two sages, viz., Ferceitne, the poet, and Neidhe, son of Adhna son of Uither, for the sage's gown, which Adhna son of Uither had possessed. "Obscure indeed was the language which the poets spoke in that disputation, and it was not plain to the chieftains what judgment they had passed. 'These men', said the chieftains, 'have their judgments and their knowledge to themselves. We do not in the first place understand what they say.' 'It is evidently the case', said Conchobar, 'all shall partake of it from this day forth, but the part of it which is fit for those poets shall not be taken from them; each shall have his share of it.' The poets were then deprived of the judicature, except their proper share of it, and each of the men of Erin took his own part of the judicature." We have here a story which preserves the memory of a reform which took place in the distant past, and which consisted in the creation of a special class of judges, to which not poets only, but all who could comply with the conditions of the profession might belong. The reform was permanently successful, so far as the separation of the functions of the poet and the judge was concerned, but was unsuccessful in so far as it attempted to make the legal language continually intelligible to the people at large. For the *Berla Feini*, in which the laws were ultimately written down soon became unintelligible to laymen, and as time elapsed became difficult of comprehension, even by the Brehons themselves, as is proved by the glosses on these treatises. This is, of course, just what might have been expected. A similar thing has happened in our own country. Very few lawyers of to-day can construe with

ease that Norman-French, which was for centuries the language of our Courts.

We cannot trace in detail the history of the Brehon order, but it seems that they became in time organized as a regular profession, that schools of law were formed, probably on a tribal basis, for as we have seen the profession became hereditary, or perhaps it would be more accurate to say that the privileges of Brehonship came to belong to certain clans or families. If so, the possession, the expanding, and the preservation of the legal treatises as indicated above is easily and naturally explained.

The "Senchus Mor".

I cannot pause to discuss fully the position of the Brehon in the Irish communities. For my present purpose it is not necessary, but I must ask you to consider the general character of the *Senchus Mor*, which is the first, and, in many ways, the most important of the treatises published in the *Ancient Laws of Ireland*. The *Book of Acaill* is also a long and important work, but in point of interest in a general comparison of the Irish and Welsh legal systems must take a place second to that of the *Senchus Mor*. Speaking broadly and popularly, the latter comprises the rules about what we should call crimes and personal injuries, and the former deals with civil as opposed to criminal law.

The *Senchus Mor* consists of an introduction and a text, which may be divided into seven parts, dealing with different heads of the law. To both the introduction and the body of the work there are commentaries and glosses. It is to the introduction, which throws much light on the origin of the work and on the early history of Ireland, that I wish now to draw your attention.

This introduction does not ascribe the compilation to

any legislative body in our sense of the term. It puts it forth as a book of rules agreed on by a kind of compromise between Christianity and Paganism.

It begins as follows :—

> "The place of this Poem and the place of the Senchus "was Teamhair in the summer and in the autumn, on "account of its cleanness and pleasantness during these "seasons: and Rath-guthaird where the stone of Patrick is "at this day in Glenn-na-mbodhur, near Nith-Nemonnach, "was the place during the winter and spring, on account of "the nearness of its fire-wood and its water, and on account "of its warmth in the time of winter's cold."

Now for the second paragraph of the introduction :—

"And they (*i.e.*, the poem and the *Senchus*) were composed at the same time—in the time of Laeghaire, son of Nioll, King of Erin; and Theodosius was monarch of the world at that time, and it was in commemoration of this the poet said—

> 'Patrick baptised with glory,
> In the time of Theodosius
> He preached the Gospel without failure
> To the glorious people of Milidh's sons.'

"And the authors of the *Senchus* were the number of the persons of the *Senchus*, viz. :—

> 'Laeghaire, Corec, Dairi the hardy,
> Patrick, Benen, Cairnech, the just,
> Rossa, Dubhthach, Fergus with science,
> These were the nine pillars of the Senchus Mor.'

"But the author of the poem was Dubhthach Mac na Lugair, royal poet of the men of Erin." I pause for a moment to make some observations which may well come in here.

The phrase, "The authors of the *Senchus* were the number of the persons of the *Senchus*," seems nonsensical, but it has, I think, an explanation in a later sentence of

the introduction, where the same names are given, but in a different order, and it is added :—"Nofis therefore is the name of this Book which they arranged, *i.e.*, the knowledge of nine persons."

It will be observed that the nine consist of three kings "the hardy"; three bishops "the just"; and three brehons, or judges, or poets, who come "with science".

Laeghaire, Corec and Dairi were three kings who undoubtedly did reign in Ireland.

Patrick is, of course, the great missionary and saint, who flourished in the early part of the fifth century.

Benen is that St. Benignus who was a disciple of St. Patrick's, and who it is said in 458 became Bishop of Armagh ; but his prominent connection with the *Senchus Mor* is embarrassed by chronological difficulties.

Cairnech is more interesting to us Welshmen. There were at least three saints of that name, but the one who was associated with St. Patrick in revising the Irish laws, was the one whose life is included in the Welsh *Lives of the Saints*. Such a man certainly was alive in 450, and he is called in Latin, Carantocus. He is supposed to have been a son of Ceredig, the son of Cunedda, who became ruler of Ceredigion. But there are suggestions that he came from Cornwall, and the parish of Crantock in that county may derive its name from him.

As to Rossa, Dubhthach and Fergus, they are men whose names are mentioned elsewhere in the Laws and Irish literature, and were no doubt members of the Bardic order.

Then there follows in the introduction a story as to the poem, the author of which was Dubhthach Mac na Lugair, royal poet of the men of Erin, and as to the circumstances which caused the law to be written. The story is too long for complete quotation, but summarised it comes to this.

Patrick came to Erin "to baptize and to disseminate religion among the Gaedhil, *i.e.*, in the ninth year of the reign of Theodosius, and in the fourth year of the reign of Laeghaire, son of Niall, King of Erin". The King ordered his people to kill one of Patrick's men in order to discover whether the saint would grant forgiveness for it. Now Nuada, the nephew of the King was in captivity, and hearing of the order, promised that if he were released and got other rewards, he would kill one of Patrick's people. The command of Laeghaire's cavalry was given to him and he was released, and he gave guarantee that he would fulfil his promise; and he took his lance at once and went towards the clerics, hurled the lance at them, and slew Odhran, Patrick's charioteer. The "cleric was angered", and he prayed with his hands crossed; and an earthquake took place and there was an eclipse, and they say the gates of hell were opened and Teamhair became inclined. The Lord, however, ordered Patrick to lower his hands, and to obtain judgment for the killing of his servant, and told him that he would get his choice of the Brehons in Erin, and he consented to this as God had ordered him. The choice he made was to go according to the judgment of Dubhthach Mac na Lugair, who was a vessel full of the Holy Ghost. But the burden of judgment was grievous to Dubhthach, and he complained, showing the difficulty he was in, because compensation ought to be paid by the murderer by the Irish law, but perfect forgiveness was enjoined by the Gospel.

"Well then," said Patrick, "what God will give thee for utterance say it. It is not ye that speak, but the spirit of your Father which speaketh in you."

Patrick then blessed Dubhthach's mouth, and the grace of the Holy Ghost alighted on his utterance, and he pronounced the poem beginning, "It is the strength of

Paganism." Then follows a long poem of obscure meaning. He ends with the verses :—

"In the judgment of the law which I as a poet have received
It is evil to kill by a foul deed ;
I pronounce the judgment of death,
Of death for his crime to every one who kills."

Then he adds :—

"Nuada is adjudged to heaven
And it is not to death he is adjudged."

The commentator says, "It was thus the two laws were fulfilled; the culprit was put to death for his crime, and his soul was pardoned and sent to heaven."

"After this sentence, Patrick requested of the men of Erin to come to one place to hold a conference with him. When they came to the conference the Gospel of Christ was preached to them all; and when the men of Erin heard of the killing of the living and the resurrection of the dead, and all the power of Patrick since his arrival in Erin; and when they saw Laeghaire with his Druids overcome by the great signs and miracles wrought in the presence of the men of Erin, they bowed down in obedience to the will of God and Patrick.

"Then Laeghaire said:—'It is necessary for you, O men of Erin, that every other Law should be settled and arranged by us as well as this'. 'It is better to do so,' said Patrick. It was then that all the professors of the sciences in Erin were assembled, and each exhibited his art before Patrick, in the presence of every chief in Erin.

"It was then Dubhthach was ordered to exhibit the judgments, and all the poetry of Erin, and every law which prevailed among the men of Erin through the law of nature, and the law of the seers, and in the judgments of the island of Erin, and in the poets.

"They had foretold that the bright word of blessing

would come, *i.e.*, the law of the letter; for it was the Holy Spirit that spoke and prophesied through the mouths of the just men who were formerly in Erin, as He had prophesied through the mouths of the chief prophets and noble fathers in the patriarchal law; for the law of nature had prevailed where the written law did not reach.

"Now the judgments of true nature which the Holy Ghost had spoken through the mouths of the Brehons and just poets of the men of Erin, from the first occupation of this island down to the reception of the faith, were all exhibited by Dubhthach to Patrick. What did not clash with the Word of God in the written law and in the New Testament, and with the consciences of believers, was confirmed in the laws of the Brehons by Patrick and by the ecclesiastics and chieftains of Erin; for the law of nature had been quite right except the faith and its obligations, and the harmony of the Church and the people. And this is the *Senchus Mor*.

"Nine persons were appointed to arrange this book, viz., Patrick, and Benen, and Cairnech, three bishops; Laeghaire, and Corc, and Daire, three kings; Rosa, *i.e.*, Mac= Trechin, and Dubhthach, *i.e.*, a doctor of the Berla Feini, and Fergus, *i.e.*, a poet.

"Nofis, there, is the name of this book which they arranged, *i.e.*, the knowledge of nine persons, and we have the proof of this above.

"This is the Cain Patraic, and no human Brehon of the Gaedhil is able to abrogate anything that is found in the *Senchus Mor*."

One might expect the introduction to end with this emphatic sentence. For the circumstances under which the work came into existence have been stated, and the reason of its authoritative character or of its contents being binding on the men of Erin have been explained. But in fact there are several additional paragraphs. The first is

the only one which seems to me to throw any further light on the juridical character of the compilation. This is as follows:—"The *Senchus* of the men of Erin: what has preserved it? The joint memory of the two seniors, the tradition from one year to another, the composition of the poets, the addition from the law of the letter, strength from the law of nature; for these are the three rocks by which the judgments of the world are supported."

Date of Compilation.

For the purpose of useful comparison with the Welsh Laws it is necessary to determine as nearly as possible the date of the compilation and writing down of the text in the *Berla Feini*. The commentary and the glosses are of course of later origin. It must not be assumed that the introduction and the rest of the work were first written at about the same time and as the result of one transaction. It may well be that the *Senchus* itself was in existence and in use before the introduction was written and prefixed to the work as we have it. Nor need it be assumed that the body of the work came into existence at once in its present form. Indeed the internal evidence points the other way. For M. D'Arbois de Jubainville on critical examination has found out that the parts of the work dealing with immediate distress of things movable, and that dealing with distress of things movable with delays, really form two distinct treatises, and that the former is more primitive than the latter.

These considerations must be borne in mind in trying to fix the date of the writing of the text and to ascertain how it attained its final form.

The Editor of the first volume of the *Ancient Laws* accepts the substantial truth of the account of the origin of the *Senchus* given in the Introduction, and relies largely

on an entry in the *Annals of the Four Masters* under the year 438:—"The tenth year of Laeghaire. The Seanchus and Feinechus of Ireland were purified and written." In the introduction, the date of Patrick's coming to Erin is placed in the ninth year of the reign of Theodosius as "Emperor of the World", and in the fourth year of the reign of Laeghaire. Theodosius succeeded Arcadius as Emperor of the East in 407, and after the death of Honorius became Emperor of the West in 423, and may from that date be fitly designated Emperor of the World. The ninth year of his reign as such was therefore 432, and this was therefore the fourth year of Leaghaire, and it is to this year that the coming of St. Patrick is ascribed in the *Annals of the Four Masters*. The date, then, of the making of the *Senchus* would be 438 (*i.e.*, the tenth of Laeghaire) if the entry in the *Annals* be accepted. But in the commentary on the introduction it is said that "it was at the end of nine years after the arrival of Patrick in Erin that the *Senchus* was completed". The Editor concludes from these data that the work was composed between 438 and 441—the sixth and the ninth year after the Saint's arrival. He also endeavours to show, on grounds which seem to me to be reasonably sure, that the "nine pillars of the law" whose names are given in the introduction were kings, bishops, and poets, who were contemporary and might possibly have assisted in the production of the *Senchus*.

Recent criticism, however, has I think, proved that the compilation of the text as we have it took place at a considerably later date.

The earliest MS. of the work which we have seems to be certainly not earlier than the thirteenth century; but the work itself was in existence long before, for it is cited in the *Lebor na hUidre* and the *Liber Hymnorum*, the MSS.

of which belong to the twelfth century, and it is also referred to in Cormac's *Glossary*. Cormac, who was a bishop, was killed about 907; and according to Dr. Whitley Stokes, we may safely say that the greater part of this work was written, if not in his time, at least within a century or so after his death. It is to be noticed, too, that the references in the *Glossary* to the *Senchus* are such as to show that the text of the introduction was then in existence. Thus in the article "Noes" in the *Glossary*, the words "nôfhiss . i . fis nonbair" are taken from it, and in another article the term "Cain Patraic" is used to denote the *Senchus Mor*.

There are, too, clear indications that the author of the *Glossary* had before him not only the text of the *Senchus* but a copy in which glosses had been made. There can, therefore, be little doubt that the work was of considerably earlier date than the beginning of the tenth century.

Two other circumstances tending to confirm the antiquity of the text may be mentioned. The first is that while no other written work is referred to in it several law books are mentioned in the commentary on the introduction, and we find the same works cited in the *Glossary*. The second is that the currency of the *Senchus* is the female slave (*cumhal*), the horned beast (*set*), and the sack of barley (*nirach*). There is no mention of money in the text, though the *pinginn* (penny) of silver appears in the commentary.

But the fact that there is no evidence (except the statements of the introduction itself) that any book written in the Irish language made its appearance before the end of the sixth or the beginning of the seventh century seems practically fatal to the theory that the setting forth and arrangement of the Irish customs in writing in the Irish language took place in the time of St. Patrick. Then, and

for a long time after, the writing was ogamic, and used for inscriptions on stone, wood, or metal. The introduction and parts of the text indicate that the *Senchus* was composed after the triumph of Christianity over Paganism in Ireland. However great the immediate effect of the missionary labours of St. Patrick and his co-adjutors, that triumph cannot have been so sudden as one is asked to believe by the author of the introduction.

According to tradition, the Christian priesthood obtained its definitive victory over the Druids and *file* at the battle of Cul Dreimme, fought in 560 or 561, which resulted in the holding of an assembly at Druimm Cetta some years later, at which St. Columba was chosen arbitrator. The first Christian Synod or Council held in Ireland of which there is any sure evidence, was held about 600, and towards the end of the seventh century a collection of canons dealing with what we should deem civil as well as ecclesiastical matters was compiled. Among them is one according to women the right of paternal succession. M. D'Arbois de Jubainville has shown that in part of the text of the *Senchus* the Irish lawyers have adopted the principle of that canon, and developed it in favour of the woman. So that we may fairly conclude that the text, as we have it, was composed after the seventh century. Taking into account all these considerations, he seems to be right in coming to the conclusion that the text was written about the year 800.

The Welsh Laws.

So much as to the origin and date of compilation of the oldest of the Irish law books. I now wish to turn to the laws of Howel Dda. It is not my intention to read to you at length quotations from the ancient laws and institutes of Wales, for I may well pre-suppose that most of you

know something about them. Let me, however, say that the earliest manuscripts containing an amended version of the law book prepared by Howel under the auspices of Howel Dda is that upon which Aneurin Owen based his text of the Venedotian Code. This manuscript, according to Mr. Gwenogfryn Evans, can hardly be later than the year 1200, and, if so, is earlier than the earliest known manuscript of the *Senchus Mor*. That it was founded upon an older book is perfectly clear, for besides the fact that there are variations in different manuscripts of the Dull Gwynedd, Iorwerth ap Madog is represented as having collected the third book from the book of Cyrnerth ab Morgeneu, and from the book of Gwair ab Rhuvon, and from the book of Goronwy ab Moreiddig, and the *Old Book of the White House*, and, in addition to these, from the best books he found likewise in Gwynedd, Powys, and Deiheibarth. The *Old Book of the White House* was a book composed at an assembly convened by Howel, who was, towards the end of his life, king of all Wales, except the south-eastern principalities, and who died in 950. The introduction or preamble is as follows:—

"Howel the good, the son of Cadell, prince of all 'Cymru', seeing the 'Cymry' perverting the laws, summoned to him six men from each 'cymwd' in the principality, the wisest in his dominion, to the 'White House on the Tav'; four of them laics, and two clerks. The clerks were summoned lest the laics should ordain any thing contrary to the holy scripture. The time when they assembled together was Lent, and the reason they assembled in Lent was, because every one should be pure at that holy time, and should do no wrong at a time of purity. And with mutual counsel and deliberation the wise men there assembled examined the ancient laws; some of which they suffered to continue unaltered, some

they amended, others they entirely abrogated; and some new laws they enacted.

"And after promulgating the laws which they had decided to establish, Howel sanctioned them with his authority, and strictly commanded them to be scrupulously observed. And Howel and the wise men who were with him denounced their malediction, and that of all the Cymry, upon him who should not obey the laws; and they denounced their malediction upon the judge who might undertake a judicial function, and upon the lord who might confer it upon him, without knowing the three columns of law, and the worth of wild and tame animals; and every thing pertaining to them necessary and customary in a community."

The preface to the Demetian Code contains additional details as to the making of this *Old Book of the White House*, to which there is no reason to refuse credence, for the book itself was written in South Wales, and it may well be that the owner of one of the three copies which were made by Howel's direction, according to tradition, may have added to the somewhat formal and brief preface of the Venedotian Code the personal details which tended to exalt the authority of himself or his class. This preface informs us that the king set apart twelve of the wisest of the number assembled to form the law with one clerk, the most learned in all Cymru, to write the law and to guard against doing anything in opposition to the law of the Church or the law of the Emperor, and the names, which I need not give you, are mentioned, and Blegywryd, Archdeacon of Llandaff, was the clerk, and "he was a doctor in the law of the Emperor and in the law of the Church."

Now you will observe, if you will compare these introductions with that to the *Senchus Mor*, a very great difference between the legal conceptions which they

disclose. In the preambles to the Welsh laws there is no reference to poets possessing supernatural power and insight. Among the advisers of Howel, at this assembly at the White House, there are priests as well as laymen, and among the laity we find a class of judges or lawyers. But the aspect given to the legislation is nevertheless comparatively modern. The authority on which the law is based is the will of the king or prince. It is true that the sanction of the Church to the substance of the work is alleged to have been obtained, but this does not invalidate the proposition that Wales was, in the time of Howel, organised on a political basis. He sanctioned the laws "with his authority", and the Codes show us that the Welsh principalities were divided into settled areas with separate judicial and executive officers deriving their powers from the king or prince. It is, therefore, not accurate to look upon the Welsh of the tenth and eleventh centuries as mere aggregates of tribes and clans, or to describe the system of government and social relationship then existing as a tribal system. It was, in truth, a political system, presenting some analogies with the feudal *régime* which the Normans in the eleventh and twelfth centuries introduced into the greater part of Wales. It was, as might be expected in dealing with a progressive society, a transitional system, and therefore many of the rules are only explicable by reference to earlier tribal conceptions which had not wholly disappeared.

On the other hand, the introduction to the *Senchus Mor* brings into view a very early, I think I may say, archaic conception of law. According to this conception, the existence of law as a body of rules enforced from day to day in the community by judges and magistrates representing a sovereign is not clearly recognised. The authority of the law is referred to a divine source. Its

exponents are divinely inspired poets whose judgments are to be followed, not because they are the commands of the king or an assembly of fellow-tribesmen or kinsmen, but because they are the direct expressions of a divine will in the particular cases in reference to which they are uttered. The "judgments of true nature" naturally remind us of the *Themistes* of the Homeric poems, which were awards divinely dictated to the judges by Themis, and of the fact that among the Greeks generally in early times "the laws were promulgated by the poets or wise men, who sang the great deeds of their ancestors and delivered their moral and political lessons in verse".

As may be seen from the extract given above, the author of the introduction to the *Senchus* attributes what was sound doctrine in the judgments of the *file* to the influence of the Holy Spirit on the just men who before the adoption of Christianity were in the island of Erin, and in support of the statement adds "for the law of nature had prevailed where the written law did not reach". The written law *(recht litre)* is the Christian law found in the Holy Scriptures, and the Canon law, and is here opposed to the old customary law *(recht aicnid)*. The editor of the *Ancient Laws* points out that the account given in the introduction is in accordance with what St. Paul says in his epistle to the Romans (ii, 14), "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves." But though in the views thus expressed neither the idea of law as a collection of rules, owing their authority to the will of the community or nation, declared through an earthly sovereign, nor its corollary, the idea of coercive jurisdiction, is put forward, yet both are obvious in the pretensions, the arrangement, and the substance of Howel's legislation.

Conclusion.

The conclusion to which I come from a comparison of the general character of the *Senchus Mor* with that of the Welsh Codes is that the legal conceptions of the Irish in the period just before the Norman Conquest were more primitive than those of the Welsh at the same time, and that the judicial and political organisation of Wales was then more advanced than that of Ireland. This view will, I believe, be amply confirmed by a close comparison (which I cannot, of course, undertake to-night) of the details of the two systems, especially those relating to procedure.

I am quite aware that this conclusion may be unpalatable to those who assert that the Irish had attained to a very high degree of civilisation during the period from the eighth to the twelfth century. But it should be observed that I limit it to the sphere of political and legal organization. A backward form of government and a somewhat primitive jurisprudence may exist side by side with a remarkable religious, literary, or artistic development in a nation. Dr. Joyce, who takes a very reasonable view of the condition of Ireland in early times, maintains, in his *Social History of Ancient Ireland*, that the Danish and Anglo-Norman invasions arrested the progress of native learning and art, and that "Ireland presents the spectacle of an arrested civilisation". That seems true, and tends to confirm the conclusion I suggest. Though military conquest stop for a time the progress of a nation, it does not necessarily involve permanent retardation. The effect of conquest depends very largely on the political organization of the conquered country at the time it takes place; and that organization itself is a consequence of the national character of the people, among

whom it has been gradually created. The Norman conquest of South Wales certainly did not for any considerable time retard the development of the Welsh people, and in some respects contact with the Normans seems to have been a help, and not a hindrance to their progress. I cannot help thinking that the differences between the consequences of the Norman conquest in Ireland and in Wales were in some considerable measure due to the immaturity of the conceptions of law and government which still prevailed among the Irish in the twelfth century, as compared with those which were then current among the people of Wales.

Some further light may be obtained by asking ourselves whether there is anything in the earlier history of Wales which might account for the more rapid political development of the Welsh? The answer to that question is that Britain had formed part of the Roman Empire, while Ireland had not, and that the part of Britain which we now call Wales had been governed by the Romans for more than three hundred years, a period, be it noted, very much longer than that during which we have ruled in Bengal. English historians during the last century have shown a tendency to minimise the effects of the Roman administration of this island, and some have even written as if it had been a mere temporary military occupation. The views they suggest betray an insufficient understanding of the Imperial system, and of the consequences involved in the inclusion of a conquered territory as a province within the Empire.

It is certain that Britain, from the time of Severus, was divided into two provinces; that in the time of Diocletian and Constantine it was re-divided into four provinces; and that later in the course of the fourth century, a fifth was added. Until the early part of the fifth century, high

military and civil officers were sent here. It is a necessary inference from these historical facts that Britain was brought under the working of the Roman administration; and from that we may conclude that certain necessary political and legal consequences took place with, as surely as we can infer without having any statute or order in Council before us, the chief constitutional results of the annexation of an island in the South Seas as a Crown colony, or the addition of a native state to the Presidency of Bengal. The organization of a new province of the Empire was settled either by the decree of the conquering general, or a *senatusconsultum*, or a decree of the Emperor, and might of course be modified from time to time. No such law in regard to Britain has been handed down to us, but we may be certain that there was such a law; and we may also be sure that in its general outlines the organization of the British province was similar to that of the other West European provinces, and that due provision was made for the enforcement of public law (which included what we term criminal law), and the collection of and accounting for the Imperial taxes. The organization did not involve the complete and immediate Romanisation of the laws and customs existing in a new province. The primary objects of the Government were naturally the maintenance of public order and the raising of revenue; and it was only very gradually that native customs in the sphere of private law gave way to the extension to the country districts of the legal machinery set up in the *civitates* and *municipia*, though the process was quickened by the Edict of Caracalla, bestowing the citizenship on all free subjects of the Empire.

In the time of Julius Cæsar such political organization as existed in Britain was based on the clan-canton, as in Gaul, and here all the cantons seem to have been under

princes. The conquest of the West, and its inclusion in the Empire, did not necessarily mean the breaking-up of the cantonal organization, or the complete dispossession of native princes, and the existing territorial divisions which that organization involved, were probably utilised for the purpose of assessing and collecting the taxes. But, however little Roman administration may have affected tribal customs as to private property, inheritance, domestic or paternal power, and so forth, it meant the application of public law, and therefore of the exercise of criminal jurisdiction in regard to murder and offences against the public peace. The *Lex Cornelia de Sicariis et Veneficis*, which contained provisions against those who carried arms with intent to murder, and which, in a modified form, continued to form part of the public law applied in the provinces, struck at the exercise of the right of private vengeance upon which the claim for money compensation for homicide, recognised alike by Irish and Welsh law though in differently regulated forms, was based. The British chieftains and the members of their clans soon found themselves bound to appear before a magistrate exercising official jurisdiction derived from the Emperor according to a rigid rule of general application, and not according to a divine impulse or command conveyed for the decision of a particular case through his personality. The conception of a law as a rule enforced by the representative of a sovereign prince must have been very soon brought home to the natives; and the orderly proceedings of the Court, followed by the regular result of judgment and punishment, usually, if not always, made a very deep impression, as is proved by the contents of some of the *leges barbarorum*. It seems to me that this impression was never wholly effaced in Wales.

In the texts of Howel's laws dealing with procedure

there appears a system very different from that which is dealt with in the *Senchus Mor*. A very great part of the latter work is taken up with the rules about distress, the process by which the plaintiff endeavoured to compel the defendant to submit a dispute to a kind of arbitration. This archaic remedy had long disappeared from the Roman law, though its former existence is shown by the survival of the *pignoris capio* as one of the *legis actiones* till these actions were superseded by the formulary system. The *Lex Julia de vi publica* punished with exile him who, accompanied by armed men, effected a seizure of goods or entered on land without the warrant of a magistrate. The *Lex Julia de vi privata* punished him who forcibly entered on another's land, accompanied even by unarmed men, with the confiscation of a third of his goods. The application of these laws in a province destroyed the remedy by distress; and it is, therefore, without surprise that we find in the Welsh laws a prohibition of making a distress for debt without the licence of the lord or his Court, on penalty of the loss of the whole debt and a fine of three cows.

The Welsh codes contain further internal evidence of the influence of the Roman law on the customs or laws of the Welsh; but I cannot mention them now; I ought, however, to remind you that the permanence of some of the Roman ideas among the Welsh clans is rendered still more probable by the fact that Cunedda, who was the ancestor from whom the chief Welsh princes of the tenth century traced their descent, and who had driven the Goidels from North Wales, seems to have assumed or been accorded the style and dignity of the *Dux Britanniae*. Nor should it be forgotten that no permanent settlement had been made in Wales up to Howel's time by Saxons, Angles, or Danes except on very small scale. When all

these considerations are taken into account, it may well be that the divergence which we observe between the Irish and Welsh laws may be traced to the Roman administration. With these remarks I must for the present content myself, adding only the observation that we ought further to consider the effect on the Welsh system of the Canon Law, or the law of the Church, though I cannot wander into that field to-night.

YR ARWRGERDD GYMREIG.[1]

Gan Mr. R. A. GRIFFITH *(Elphin)*.

Dywedir mai y Caldeaid a ddyfeisiodd yr hen arfer o ddynodi cysodiau y ser âg enwau anifeiliaid, ehediaid, neu bysg. Drwy hyny yr oeddynt yn alluog i ddwyn yr anherfynol i lawr i gylch y meddwl meidrol. Mae arnaf inau awydd efelychu y dull doeth a deheuig hwnw wrth ymdrin â phwnc mor hunan-ddyrchafedig a'r Epic Gymreig. Mi a gymeraf y rhyddid o fenthyca tri o arwydd-enwau yr hen seryddwyr, sef "Y Llew", "Yr Arth", a'r "Golomen", i gynrychioli tri dosbarth o gerddi arwrol sydd wedi ymddangos yn y ffurfafen Eisteddfodol. Y cyntaf ddaw dan sylw fydd,

Y Llew.

Ofnaf fod cenhedlaeth wedi codi sydd anhysbys o ddigwyddiad a greodd fath o *sensation* yn y byd Cymreig pan oedd Ceiriog, Talhaiarn, a Glasynys yn laslanciau heb uwch uchelgais nag enill gwobrau llenyddol. Fe wnaeth y tri eu rhan dros y delyneg, y rieingerdd, a'r fugeil-gân, ond nid iddynt hwy y disgynodd y fraint o roddi ffurf a bodolaeth i'r gerdd arwrol yn llenyddiaeth eu gwlad. Perthyn yr anrhydedd hwnw i awdwr "*Gwenhwyfar*", i'r hwn y dyfarnwyd y Goron yn Eisteddfod Merthyr Tydfil, 1859. Y fath gyfaredd oedd yn enw y gerdd hon i mi yn nyddiau fy machgendod! Onid edrychwn arni fel duwies yn mhlith holl ferched yr Awen? Ac am y Llew nid oedd Jupiter ei hun ond megys *jerrybuilder* wrtho. Yr oedd ei

[1] Read before the Honourable Society of Cymmrodorion at 20, Hanover Square, on Thursday, 13th April 1905. Chairman, Mr. William Jones, M.P.

lygaid yn fwy llym na'r mellt; ei lais yn ardderchocach na'r daran; yn ei bresenoldeb collwn bob ymwybyddiaeth o ddim arall yn y greadigaeth.

Erbyn hyn y mae tymor arwr-addoliaeth wedi myned heibio, a theimlaf awydd i ymholi mewn gwaed oer beth oedd ansawdd y gerdd a lwyddodd i ddiarfogi beirniadaeth, ac a wnaeth y Llew yn ymherawdwr yn mysg y beirdd. Ei phrif bynciau yw anffyddlondeb gwraig, dichell a bradwriaeth cyfaill, a dialedd brenin. Os oes arwr iddi, yr arwr hwnw yw Medrawd. Efe sydd yn llenwi y ran oreu o'r llwyfan; efe sydd yn llwyddo efo'i dafod llyfn i lithio Gwenhwyfar oddiar lwybrau purdeb a dyledswydd; efe sydd yn esgyn gorsedd Arthur ac yn gwneyd ei hun yn ben ar Ynys Prydain. Er mwyn gwneuthur hyny yn orchest deilwng o arwrgerdd cychwyna'r bardd gyda'r dybiaeth mai "benyw ymddiriedgar, serchog, a ffyddlawn" oedd Gwenhwyfar. Cyfyd y llen arni wrth oleu y lloer, yn eistedd ar bincyn craig uchel uwchben y mor, ac yn arllwys ei hiraeth am Arthur ar gân :—

"Pa'm na chlywaf hanes Arthur?
Beth ei dynged? —beth ei antur?—
O, mae Gweno iddo'n bur!"

Nôd y bardd, yn ol ei addefiad ei hun, yw "dangos gweithrediadau *mewnol*, ac nid *allanol*, cymeriadau ei gerdd,—gwneyd *cronicl o'r galon*". Ond na thybier ei fod yn esgeulus o bethau allanol. I'r gwrthwyneb, mae ganddo ddawn arbenig i weithio'r *details* i mewn i'w ddarluniau pan fo angen. Dyma ei bictiwr o Wenhwyfar :—

"Cynlluniad gwynebpryd Gwenhwyfar oedd hirgrwn,
Ei thalcen yn eang, urddasol, a thalgrwn;
Ei gên fel pe wedi ei cherfio gan Anian,
Er gwatwar holl fedr Cerfiadaeth yn gyfan;
Ei thrwyn ar ffurf bwa ar haner ei dynu;
Ei grudd fel y rhôs ar fron lili yn gwenu;
Gwefusau yn llawnion, a choch fel y cwrel,

Yn gollwng per anadl fel balm yn yr awel;
Ei llygaid gloyw-dduon yn llawn o dynerwch,
Heb drem o ddrwg dymer i dori eu heddwch:
Pob llinell o'i gwyneb—pob trem yn ei llygaid—
Pob gair dros ei gwefus—pob meddwl—pob amnaid,—
Ddangosent yn amlwg ddaioni ei chalon—
Cadernid crefyddol ei phur egwyddorion—
Didwylledd tynerwch ei gwresog deimladau,
A glân ddiniweidrwydd ei henaid difrychau."

Yn ei dwfn hiraeth am ei gwr, yr hwn a'i gadawsai dan ofal Medrawd nes dychwel ohono o'r rhyfelgyrch yn erbyn brenin Rhufain, mae y frenhines yn dynesu at hen fardd penllwyd ac yn gofyn iddo ganu i'w hanwyl Arthur. Yn ebrwydd cymerth y bardd ei delyn yn ei law a chawn ganddo ddisgrifiad o Arthur ar ddau gyfnod dyddorol o'i fywyd:—

"O Arthur Fendigaid! mi'th gofiaf dydi
Yn nyddiau ieuengtyd boreuol dy fri,
Pan oedd dy lais pêr, fel y g'lomen yn fwyn
Pan fyddo hi 'n trydar yn mlodau y llwyn;
Yn nyddiau 'th hawddgarwch plentynaidd di nam
Estynit dy wyneb at fochau dy fam;
A gwenai dy dad, fel yr haul ar dêg hin,
Pan fyddit yn nythu dy ben ar ei lin.

* * * *

Ar Gadfaes mae Arthur yn uchel ei wyrthiau;
Fel ewyn o'i flaen y cwymp gloewon bicellau.
Yn nghanol galanastr, ei ruthrol farch rhyfel
A naid ar ei alon, gan chwerthin yn uchel;
Ac Arthur yn nghanol tymhestloedd o saethau
Mor ddigryn a'r Seiriol dan hyrddiad y tonau:
Nid lluryg o ddur sydd yn unig i'w gadw,
Ond tarian nawdd Dofydd a'i ceidw rhag marw."

Ond y mae'n bryd ini ddyfod at y *plot*. Ceir ei fod yn dwyn perthynas agos a'r dyfeisiau cywrain a rhamantus a ddefnyddir yn gyffredin gan awduron y *Penny Novelettes*. Gweniaith, dichell, a chelwydd yw offerynau Medrawd. Cyrcha'r bradwr at ddyhiryn o'r enw Iddog, yr hwn oedd yn fedrus mewn efelychu llaw-ysgrifen. Ar gais Medrawd

mae Iddog yn llunio llythyr oddiwrth y brenin Arthur. Gyda'r llythyr hwn mae y carnfradwr yn ceisio'r frenhines. Dyma fel y disgrifia'r bardd ei ddull o ddynesu i wyddfod Gwenhwyfar :—

"A Medrawd ymgrymodd mewn dull gostyngedig,
A'i eiriau mor esmwyth a 'menyn toddedig."

Dywed wrthi ddarfod iddo anfon cenhadon i chwilio am ei gwr, ac fod ganddo newydd rhy bwysig i neb ond hi ei hun ei glywed. Enfyn hithau y llyswyryfon ymaith. Cipia Medrawd y cyfle i ddechreu siarad yn gynil am gariad. Mae y frenhines yn ei geryddu yn ysgafn ac yn cynyg iddo ddiolchgarwch ac edmygedd. Ebr yntau :—

"Ni chwenychaf hyn;
Ond rhywbeth mwy—dy gariad a dy wên."

Mae Gwenhwyfar yn dechreu colli ei thymher ac yn ei rybuddio :—

"Gochel! angau sydd ger llaw—
Fe'th dery drwy law wan, grynedig, merch!"

Ond ni fyn Medrawd mo'i wrthod, eithr myned yn hyfach hyfach o hyd y mae :—

"Nid wyf anghenfil—tithau onid merch;—
Merch a fwriadwyd gan Greawdwr pawb
I ufuddhau ac ymddarostwng dan
Ddylanwad cariad, ac i gredu fod
Cariad yn beth cyfreithlawn yn *mhob* dull."

Mae yr araith a'r athrawiaeth ryfedd hon yn cynhyrfu Gwenhwyfar hyd eigion ei henaid, ac yn peri iddi ateb Medrawd yn y dull *melo-dramatic* a ganlyn :—

"Saf draw! O sarff,—Hwnt! ymaith o fy ngwydd!
Mae'r man y sengi yn chwyrndroi o'm cylch;—
Mae'r awyr a arogli 'n wenwyn im!"

Mae yr adeg wedi dod i Fedrawd chware y *trump card.* Sibryda wrth y frenhines fod ganddo brofion nad oedd ei Harthur yn bur i amodau priodas, neu mewn iaith gyffredin,

fod "ganddo rywun arall". Dyna'r bloneg yn y tân! Wedi methu efo gweniaith, mae wedi cyffwrdd a'r man tyneraf yn natur benyw, sef eiddigedd. Ar y cyntaf, mae digofaint Gwenhwyfar yn ffrwydro allan yn gawodydd eiriasboeth am ben Medrawd, a chawn gyfle i weled y gall brenhines goeth a hawddgar fod mor grâs ei thafod ag un dafarn-wraig dan rai amgylchiadau. Dyma ran o'i haraith:—

"Celwydd!—a chelwydd hefyd wedi'i wau
Gan ddichell mor uffernol, ac i bwrpas
Mor oll-gythreulig, nas gall tafod dyn
Ei yngan heb ei droi yn dafod cythraul."

Ar hyny, mae Medrawd yn dwyn i'r golwg y llythyr a ffugiwyd ganddo ef ac Iddog, ac yn pwyso ar y frenhines i'w ddarllen. A rhaid i minau gael gwneyd yr un peth; credaf nad oes dim tebyg iddo wedi cael lle mewn un gerdd, garwriaethol nac arwrol, o'r blaen. Oddiwrth Arthur:—

"Fy anwyl Fedrawd,—mi a ymddiriedaf
Gyfrinach bwysig iti, ffyddlawn nai.
Yr wyf yn awr mewn rhyw gyfyngder dwys;
Yr wyf mewn cariad gyda dynes hardd
Yr hon sydd wedi swyno f'enaid oll.
Fy anwyl Fedrawd! rheibiwyd fi yn llwyr.
Rhaid im' ei chael! Ond—ond—pa fodd!
Nid oes neb fedr balmantu'r ffordd ond ti.
Myfi a roddais iti feddiant llawn
O bob awdurdod ar fy nheyrnas i.
Yr ydwyt mewn cymundeb â fy ngwraig,
Ac mi a'i rhoddaf mwyach yn dy law.
Mae ei bodolaeth hi ar dir y byw
Yn rhwystr i mi gyflawni fy nghynlluniau;
Boed it' ei symud ymaith. Nid wyf am
Dy gyfarwyddo sut i wneuthur hyn,
Ond arfer di dy gynllun doeth dy hun.
Gwobrwyaf di yn deilwng o'r gwasanaeth;
A phan ddychwelaf eto i fy ngwlad,
Gan ddwyn fy nghariad newydd gyda mi,
Na fydded yna'r un Wenhwyfar mwy.
Hyd hyny, wyf, a byddaf byth—Dy Arthur!"

Beth a ddisgwylir wedi'r fath ddyrnod ond yr hyn a ddigwydda yn mhob *melodrama*? Mae Gwenhwyfar yn syrthio i lewyg a'r bradwr yn gwaeddi, "Pa beth a wnaethum? Mi a'i lleddais hi!" Ond daw y frenhines ati ei hun. Mae celwydd Medrawd wedi cyrhaedd adref; mae Gwenhwyfar yn credu y stori ac yn tori allan i wylofain:—

> "O fawr greulondeb!—Holl fenywod byd,
> Dysgwch ymddiried y naill yn y llall,—
> Nid oes ymddiried mwy i'w ro'i ar ddyn."

Gwelwn fod cynlluniau Medrawd wedi llwyddo yn ogoneddus. Serch hyny, lled flin yw y frenhines wrtho am beth amser. Pan ryfyga Medrawd ofyn iddi drosglwyddo ei chariad iddo ef, try arno yn ffyrnig fel hyn:—

> "Na wnaf! Ac o hyn allan mi'th felldithiaf
> A phla cydwybod yn y bywyd hwn,
> A phoenau uffern yn y byd a ddaw!"

"Mae trosodd arnaf", ebr Medrawd, a bu agos iddo gymeryd y fenyw ar ei gair. Ond wedi ail-feddwl penderfyna newid ei gynllun unwaith eto. Y tro hwn mae y bradwr yn ffugio edifeirwch am ei hyfdra, ac yn bygwth trochi ei gledd yn ei waed ei hun. Dyna ddigofaint y frenhines yn diflanu:—

> "Paid, Medrawd! Mi faddeuais iti'n llwyr;
> Ac o hyn allan, ymdrech dithau fyw
> Yn deilwng o amodau cyfeillgarwch."

Pan fo merch yn cynghori, dywedir fod serch yn deori. Nid yw Medrawd yn hir heb ei wobr. Daw cenad cyflogedig â hanes fod Arthur wedi cael ei orchfygu gan ei elynion ac wedi gwneyd diwedd arno ei hun. Dyna'r ddolen olaf oedd yn cydio calon Gwenhwyfar a'r gorphenol wedi ei thori! Yn nyddiau cyntaf ei gweddwdod, dywed wrthi ei hun: "Marw yw'r byd i mi,—a mi i'r byd!" Ond byrhoedlog yw hunanymwadiad y *widow*. Dan swyngyfaredd

Medrawd mae casineb yn troi yn gyfeillgarwch, a chyfeillgarwch yn ymddiried; a phan gasgl y bradwr ddigon o wroldeb i wneyd cais arall am ei llaw, nid yw yn cwrddyd â rhyw lawer o anhawster. Dyma ateb terfynol y frenhines:—

"Bydded i ti, gan hyny, yn ol dy gais:
Nis gallaf addaw i ti gariad mawr—
Mi gerais unwaith un na'm carai i,—
Ond cei fy mharch a fy edmygedd llawn."

Dranoeth arweiniodd Medrawd y frenhines at yr allor, a chyhoeddwyd ef yn frenin ar holl Brydain. Felly yr ysbeiliodd Medrawd ei deyrn a'i noddwr o'i wraig a'i frenhiniaeth. Dyna'r *climax* wedi ei gyrhaedd. Nid yw y gweddill ond *anti-climax*. Yn mhell draw ar faes y gâd daeth hanes y fradwriaeth i glust Arthur, a phenderfynodd yntau ddychwelyd yn ddiymdroi i ddial ar

"Y Cythraul bas
A'm difeddianodd o fy enw da."
"Yr eryr bychan hwn
A gludais ar fy aden pan oedd wan."
"Y corgi hwn
A'm brathodd yn nhyneraf fan fy mron."

Ymladdwyd brwydr Camlan, ac yno cwympodd y bradwr a chlwyfwyd y brenin hyd farw. Diangodd Gwenhwyfar i leiandy i geisio tawelwch i'w chydwybod. Er trymed ei glwyfau mynai Arthur i'w filwyr ei gludo yno i gael un golwg arni cyn ymadael o'r byd hwn. Wed'yn ceir *explanations*. Mae Gwenhwyfar yn ymostwng i'r llwch, ond gofala er hyny am fwrw y rhan fwyaf o'r bai ar ysgwyddau Medrawd:—

"Mi gredais ormod ar dwyll eiriau diafl."

Mae Arthur yn marw, a thyna'r diwedd.

Hwyrach y dylwn sylwi rhyw gymaint ar ffurf y gân hon—Seren Fore yr Arwrgerdd Gymreig. Fe gafodd y

Llew fyw i gyfansoddi glanach a grymusach caneuon na *Gwenhwyfar*. Gobeithio na bydd i 'w ysbryd aflonyddu ar fy nghwsg os meiddiaf amheu hawl ei hoff Wenhwyfar i le yn mysg ceinion yr Awen Gymreig. Cyfansoddiad amrwd ac amrosgo yw ar lawer ystyr. Mae yr awdwr yn newid ei fesur bron bob anadl. Cawn fod ei acenion yr fynych yn afreolaidd a chlogyrnog. Ni cheir cymaint ag un symudiad arwrol drwy yr holl gerdd. Darllena aml i ddarn yn debycach i ryddiaith gyffredin nag i farddoniaeth. Brithir y gân â brawddegau fel :—

"Gan hyny cofnodwn rai pethau neillduol."
"Byddwch bur
I'ch barn a'ch teimlad,—yna boddlon fi."
"Ferchedaidd ffwl."
"Os siarad wnaf, rhaid imi dy gondemnio."
"Paid a siarad gair
Os nad oes arnat eisiau 'ngyru 'n wallgof !"
"Dywedodd mewn llais dwfn, fel pe ar dagu."

Nid oes dim yn dangos anaddfedrwydd y gerdd yn amlycach na ffigrau yr awdwr. Rhoddais rai engreifftiau eisoes ; dyma ychwaneg :—

"Cawn ysgwyd dwylo yn *nghlorianau* Duw."
"Medrawd falch a'i wyr,
A safent oll fel cadarn *fur* di gryn,
Neu *lewod* pan ar fedr rhoddi *naid*."
"Ond gan im' gychwyn ar y *fordaith* hon . . . .
Euogrwydd bellach fyddo'm llyw a'm *hangor* . . .
Mae genyf dalent, craffder, grym, a dichell
At estyn a chryfhau cortynau *'mhabell*."

"Every dog has his day," ac nid gwahanol y Llew. Daeth syrthni henaint ar deyrn y wig, gafaelodd pydredd yn ei ddanedd, a rhyw ddiwrnod fe ddarganfu llu y mânfwystfilod nad oedd dychryn yn ei lais. Yn sydyn iawn hefyd daeth cyfnewidiad dros ffurf ac ysbryd y gerdd arwrol. Diflanodd arwyddlun y Llew oddiar len y

ffurfafenau, a gwelwyd arall yn meddianu sedd ei ogoniant. Gwron y cyfnod newydd oedd

Yr Arth.

Nid hawdd fuasai digwydd ar ddau greadur mwy anhebyg i'w gilydd,—y Llew yn frenhinol, yn ddewr, yn ergydlym; yr Arth yn fawr, yn gryf, ond yn araf, llaprwth, a chwmpasog ei symudiadau. Nid ydych yn ei ofni; yn hytrach teimlwch yn hollol gartrefol yn ei bresenoldeb. Mae rhywbeth yn nghil ei lygad yn gwneyd i ddyn dybied ei fod yn llawn o natur dda. Ac nid ydych yn camsynied. Cofleidia chwi nes bo eich cymalau yn ymddatod, a chrochleisia, "Dan nawdd Duw a'i dangnef." Y mae ei ddelw yn amlwg ar holl arwrgerddi yr ail gyfnod.

Yn mysg lliaws ser y Cysawd hwn mae'n ddios mai y ddisgleiriaf yw cerdd goronog Lerpwl yn 1884. Y testyn yw "Madog ab Owain Gwynedd." Mae'n werth sylwi ar ddull y bardd o agor y pwnc:—

> "'Rwy'n canu cân clodforedd Pwyll ac Antur,
> Y Gwron giliodd o Gynhenau Brodyr."

Fe gafodd y cyweirnod hwn y fath effaith ar y beirniaid fel y penderfynodd y bardd lynu wrtho byth wedyn. Yn y flwyddyn 1886 dechreuodd arwrgerdd goronog arall—*Cystenyn Fawr*—yn yr un modd:—

> "'Rwy'n canu cân clodforedd eirf a'r Gwron
> Fu'n borth wrth angen i breswylfod Seion."

Yn mhen blwyddyn wed'yn enillodd goron arall am arwrgerdd i *John Penry*, dan ddilyn yr un dull byth:—

> "Rwy'n canu cân arwriaeth sel a Cariad
> Y gwron feiddiodd dros ei Dduw a'i fam-wlad."

Tybed mai yr un person oedd Cystenyn, Madog, a John Penry? Safai arwr y gerdd hon, un o feibion Owain Gwynedd, ar drothwy Llys Aberffraw yn Môn. O'i flaen

gwelai y môr mawr yn ymestyn i'r gorllewin. Wrth sylwi ar y tonau yn codi a disgyn, ymollyngai i athronyddu ar fywyd dyn. Canfyddai yn yr olygfa ddarlun perffaith o draws-symudiad yn ol hen ddysgeidiaeth y Derwyddon. Yr oedd yr hyglod Owain Gwynedd wedi marw ac ymrafael blin wedi tori allan yn mysg ei feibion am orsedd Gwynedd. Diflasodd Madog ar y gynen a hiraethai,

"Am ryw dawelach byd, dan gliriach nefoedd."

O weled dydd a nos yn dilyn eu gilydd daeth i ymholi, "Ai nyni yn unig wasanaethant?" Deffrow'd ysbryd anturiaeth ynddo, ac yn hytrach na dihoeni yn ei hen-wlad ei hun penderfynodd fyned allan i chwilio am eangach gwlad yn y gorllewin pell. Adrodd hanes yr hynt feiddgar hono yw amcan y gerdd. O Fon ac Arfon, o Glwyd a Lâl, o ddyffryn Aled a chymoedd Hiraethog dylifai yr ymfudwyr, nes gwelwyd mintai fawr wedi pabellu ar Forfa Rhianedd, lle rhed y Gele i'r môr. Dywedir hefyd fod yno lu o "feirch pynorog" ac "asynod llwythog". O ble daeth yr asynod nis gwn. Yn mhen tua phedair canrif wedi'r cyfnod hwn y daethant yn bethau adnabyddus yn Nghymru. Rhaid mai creadigaeth arbenig oedd yr asyn arwrol. Ceir disgrifiad bywiog a dyddorol iawn o freuddwydion yr ymfudwyr y noson olaf ar dir eu tadau. "Canfyddai un ei hun ar dywod Malltraeth" (rhaid mai bod dwbl oedd hwn) yn ymladd gyda rhyw ddrychiolaeth :—

"A gwaeddai Môn, a Môn, a'r Ddraig, ac Owen!
Nes y'i deffröid gan angherddol grechwen."

Un arall, brodor o Ardudwy, a freuddwydiai weled Olwen ei wraig yn syrthio yn aberth i haid o "Sacsoniaid arfog," a llefai nerth esgyrn ei ben :—

"Ymladdaf, lladdaf, lleddais dri yn barod!
Hen gledd fy nhad—mae tru'gain eto'n dyfod!
Gadewch fy nhy ar dân, a minau'n gelen,
Ond, ond, gollyngwch, Ah!—Gollyngwch Olwen!"

Ond erbyn deffro yr oedd y lloer yn wincian arno dwy ddôr y babell,

"A gwelai leuad arall yn ei ymyl
Mor dlos, mor wen, mor syn, a mil mwy anwyl."

Pererin arall a freuddwydiai ei fod eisoes ar y cefnfor a'i fod ar suddo i grombil Dafydd Jones :—

"Griddfanai—Dyma'r diwedd—boddi! boddi!"

Pethau rhyfedd, onide, yw breuddwydion y beirdd?

Dranoeth hwyliodd llongau Madog—ddeg o honynt—dros y môr. Gwaith araf, araf, oedd croesi'r Atlantic yn y dyddiau hyny. Ni ddigwyddodd dim o bwys ar y fordaith. Ni welwyd na morfil, na morforwyn, na morneidr. Ni ddywedir beth gawsai yr ymfudwyr i frecwast nac i ginio. Nid oes son fod neb wedi cael salwch y môr. Nid oeddynt yn chware cardiau nac yn betio ar y *day's run*. Ond peidier a meddwl eu bod heb ddiddanwch. Yn ystod y fordaith fe gaed mwy nag un araith gan y gwron Madog. Bob Sul cynhelid gwasanaeth eglwysig ar fwrdd y llongau a chenid y "Te Deum." A phan oedd y llynges yn methu symud o ddiffyg awel, daeth Talog o Bowys yn mlaen a rhoddodd ddisgrifiad tanllyd o frwydr "Crogen". Dilynodd un o wyr Môn efo hanes buddugoliaeth "Tal Moefre", sef *Trafalgar* y ganrif hono. Yn y fan hon ceir llinell wedi ei chodi, heb wybod mae'n ddiameu, o gân Gwalchmai i Owain Gwynedd :—

"A'r Fenai fawr heb drai gan faint y gwyar!"

Gwell fuasai genym yr hen farddoniaeth fel yr oedd :—

"A Menai heb drai o drallanw gwaedryar
A lliw gwyar gwyr yn heli."

Nid oes dim yn gystal ei flas wedi ei ail dwymno.

Tra bo'r gwynt yn hepian, goddefer i mi wneyd sylw neu ddau parth arddull yr awdwr. Mae'n amlwg ei fod yn edmygydd mawr o bethau clasurol, a'i fod wedi darllen

Homer a Vyrsil yn Saesneg. Dyna, mae'n debyg, barodd iddo 'sgrifenu "Mona", "Arfonia", "Hibernia", "Lloegria". Hoff enw ganddo ar y gwynt yw "Euroclydon". Dyry *gatalogue* manwl o'r llongau yn ol dull Homer yn ail lyfr yr Iliad,—cawn wybod enw pob llong ac o ble y daeth. A thyna Vyrsil prif-fardd Rhufain, "Am eirf a gwron canaf" —Arma virumque cano, ebai ef wrth ddechreu ei gerdd anfarwol. "'Rwy'n canu cân clodforedd eirf a'r gwron", ebr awdwr Madog. Y mae y tipyn vanity hwn wedi ei hudo i brofedigaeth mewn un man. Deffroes yr awel o'i chysgadrwydd,

> "Ac ar ei hysgwydd gref y llongau iesin
> A frysient fel *dryadon* i'r Gorllewin."

Tardd y gair *driades* o'r Groeg *drys* (coeden), a'i ystyr yw duwiesau'r llwyn. Yr oeddynt yn hollol anghynefin a'r môr.

> "Soft she withdrew, and like a wood nymph light,
> Oread or Dryad, or of Delia's train,
> Betook her to the groves."
>
> (*Milton, P. L.*, ix, 387).

Mae'n ddigon tebyg fod y bardd yn ei afiaeth wedi camgymeryd y bodau dychmygol hyn am *Nereides* neu for-dduwiesau, arfer y rhai oedd marchog yr eigion ar geffylau. Ond perthyn i'r bardd hefyd ei neillduolion ei hun. Y mae yn hynod hoff o'r terfyniad aw,—*beiddiaw, trigaw, rhwygaw, blinaw, chwiliaw, heibiaw*, etc. Am yr un rheswm gwell ganddo *Madawg* na *Madog*. Ond nid yw yn hollol gyson. Weithiau ceir "godidawg" yn cyfodli a "Madawg"; bryd arall "godidog" yn odli efo "bywiog", a "Madog" gydag "enwog". Nid hawdd, hwyrach, fuasai dweyd "bywiawg" neu "enwawg".

Y mae'n rhaid ini ddychwelyd at Madog a'i anturiaeth. Cyfododd tymhestl enbyd, a dechreuodd y gwyr ofni, a grwgnach, ac anobeithio. Ond llefarodd Madog yn hyawdl wrthynt:—

"Dysgwyliaf fod o'n blaen gyfandir llydan.
A gwn fod genym fwyd am flwyddyn gyfan."

Felly, tawelwyd eu hofnau a bloeddiasant:—

"Er gwell, er gwaeth, dilynwn ein Tywysawg;
Rhad ar ein hantur: a byw byth fo Madawg."

O'r diwedd gwelwyd tir a bu llawenydd mawr. Yr oedd y llynges yn tynu at un o ynysoedd y Gorllewin. Glaniodd Madog a deg o'i wyr, ac aethant i chwilio'r wlad. Eu gwrhydri cyntaf oedd saethu ych, wedy'n blaidd, wedy'n oen llywaeth. Ow drychineb! Perthynai yr oen i deulu Toxtol, oedd yn byw ar yr Ynys. Pan weles Toxtol y creadur diniwed a'r gwaed yn rhuddo ei wlan, ymlidiodd a pharotodd i ymladd â'r dieithriaid. Ond troes Madog linyn ei fwa at Toxtol, ac estynodd iddo ddarn o aur. Yr oedd yr effaith yn syfrdanol. Caffael melynaur lle na ddysgwyliai ond mileiniwch! Maddeuodd Toxtol a dechreuodd ymson:—

"Mae'n rhaid fod rhai fel hyn, fel d'wedai'm tadau,
Yn disgyn oddiuchod—plant y duwiau!
Neu os yn ddynion, gwyrth o ddynion ydynt,
Ac O! fe garai Toxtol lynu wrthynt."

A hyny a wnaeth—gadawodd ei fwthyn, efe a'i wraig Heth, a'i ferch Wahwa, ac aethant i babellu ar y traeth gyda phlant y duwiau. Ymroes Toxtol i ddysgu Cymraeg, a thrwy gymhorth y geiriau *tir*, *afon*, a *mynydd* rhoes ar ddeall i Madog fod gwlad eang fras yn ei aros yn mhellach i'r Gorllewin. Yna codi'r pebyll a hwylio allan drachefn. Cyn hir cyrhaeddasant wlad Mexico, a glaniasant ar draeth Tampico. "'Rwy'n rhywun acw," ebr Toxtol, a dechreuodd adrodd ei hanes. Yr oedd yntau yn fab i frenin ac wedi ei eni yn ninas Tampico. Dros ugain mlynedd teyrnasai gyda rhwysg, ac ymladdasai yn erbyn y Tamoïniaid a'r Tamantiaid. Ond ymosodwyd arno gan yr Asteciaid a'r Chichemecasiaid, cwympodd caerau Tampico, a bu gorfod

i Toxtol a'i deulu ffoi dros y môr i'r Ynys hono lle daeth Madog o hyd iddynt. Mawr oedd y llawenydd pan ddychwelodd Toxtol gyda'i gyfeillion y Cymry. Ond yr oedd yn rhaid ymladd. Yr oedd y gelynion yn nerthol a lliosog. Hwyliodd Madog a'i wyr i fynu'r afon i ryfela yn erbyn y gormesdeyrn Mexicana. Brwydr hynod oedd hono a ymladdwyd o amgylch hen gaer Panuco. Ymosododd Mexicana yn chwyrn ar y ddinas efo'i longau rhyfel, ond profodd *tactics* Madog yn drech na chynddaredd y lluoedd anwar. O dyrau y ddinas taflai y Cymry sypynau o dân, ac yn mhob sypyn yr oedd costrel yn llawn o olew. Dyna longau y gelyn yn goelcerth, a'r fuddugoliaeth wedi ei henill. Wrth ddisgrifio'r frwydr hon—*Brwydr y Botel*—manteisiodd y bardd gryn dipyn ar ei wybodaeth o Homer. Yn niwedd Llyfr 14 o'r Iliad ceir y dernyn a ganlyn :—

> "A mab Atreus a glwyfodd yn ei ystlys Hyperenor, bugail y bobl, a'r bicell gan ei wanu a *yfodd ei goluddion*; a'i *enaid a ffodd ymaith drwy yr archoll*, a thywyllwch a gymylodd ei olwg."

Yn awr gwrandawn ar y bardd Cymreig :—

> " Ymruthrai'n mlaen yn orwyllt a chynddeiriog,
> Ond picell arall, o ddeheulaw Talog,
> A suddai'n ddwfn yn nhrwch ei fynwes lydan,
> *A'i enaid drwy yr archoll, lifodd allan !*"

Eto :

> " O'i galon fradus, falch, ei *ysbryd euog*
> *A nofiodd allan ar y ffrydlif gwridog.*"

Eto :

> " A'r *bicell ddiglion*,
> Drwy'r claspiau pres, *a yfodd waed ei galon !*
> A Mexicana syrthiodd yn ei wrthol,
> Gan guro'r ddaear efo'i goryn marwol."

Mae y syniad o "goryn marwol" yn curo'r ddaear yn —wel, yn anfarwol.

Cododd Madog ddinas newydd i drigo ynddi. Wrth ddymuno llwydd i'r gwladychwyr, bloeddiai Toxtol:—

> "Tra fyddo haul—Tangc ichwi, byth Tangc ichwi."

Ac ateb Madog oedd: "Tanquichi boed ei henw." Yr oedd llediaith eisoes wedi disgyn ar ei dafod.

Y Golomen.

Bellach esgynwn i gysawd "Y Golomen". Mae yr enw hwn yn dynodi diniweidrwydd, glendid, a gwarineb. Rhaid ini ymwadu yn llwyr â'r hen anianawd filwrol, dreisiol, lofruddiog sydd mor amlwg yn y ddau ddosbarth y buom yn ymdrin â hwynt. Hŷd yma yr ydym wedi cysylltu arwriaeth â thrwst arfau, â chelanedd, â buddugoliaeth, ond fe lwyddodd y Bardd Newydd i ddyfeisio math arall o wroldeb nas gwyddai yr hen feirdd ddim am dano. Y gerdd a ddewisaf o fysg ser y Cysawd hwn yw Pryddest Goronog Rhyl 1892—"Dewi Sant". Gwrandawn ar y bardd yn taro Cyweirnod ei gân:—

"Am Wron Sanctaidd—Gwron gras a bendith,
Yr hwn gyfunai grefydd ac athrylith—
Goleuni cynhes, ysprydolrwydd iraidd,
Fel awel haf mewn coedydd paradwysaidd,
Amynedd gwlithog ffydd, gwroldeb llariaidd,
Fel penderfyniad prydferth gwawr garuaidd,—
Gwybodaeth wylaidd, cariad anorchfygol,
Mawrhydi hynaws, ymgysegriad grasol,
Mewn un cymeriad llawn o fywyd nefol,—
Dymunwn ganu dan arweiniad dwyfol."

I feddwl cyffredin dichon yr ymddangosai y gwaith o lunio arwr o'r fath ddefnyddiau yn gwbl anobeithiol. Ond nid gwr cyffredin sydd wedi ymgymeryd a'r dasg. O'i flaen ef nid oedd neb wedi anturio gwneyd cyfiawnder â Dewi Sant:—

"Ni threuliodd un athrylith hanesyddol
Ei hunan allan ar ei oes ryfeddol;
Ac ni chysegrodd Awen fawr, Homeraidd,
O chwaeth Virgilaidd ac o nerth Miltwnaidd,
Ei hun i ddangos, yn hawddgarwch lliwiau
Enfysau nefol, i ni holl adnoddau
Ei natur eang oedd yn fyd o ddoniau—

Hyawdledd roddai fywyd i eneidiau,
Dirnadaeth rasol welai dragwyddoldeb,
A chalon bur gofleidiai anfeidroldeb."

Ond o'r diwedd, dyma'r awr, a thyma'r dyn. Er mwyn profi ei bwnc, ffugia ias o amheuaeth :—

"Y dyn bendigaid—ydoedd ef yn wron ?"

Yr oedd yn "un o ser disgleiriaf Cristionogaeth", yr oedd yn "lloer i Haul yr Iachawdwriaeth", yr oedd yn "awel ber a sanctaidd", yr oedd yn "angel—angel glanaf Gwalia." A oedd efe yn wron ? Yr oedd yn "gerub",

"A daeth yn arwr—arwr myg angylion :
A ydyw ef i ddynion yn arwron ?"

Wedi boddloni ei hun ar y pen hwn, ymhola'r bardd, "Ai Rhyddiaeth ai Barddoniaeth yw," ac etyb y cwestiwn fel hyn :—

"Mae Dewi Sant i mi yn awr yn bod,
Ac enill mewn bodolaeth mae o hyd . . . .
Medd i mi hanfod fel meddylddrych myg—
Fel deddf, neu enaid, angel—rhywbeth uwch
Na Phlenydd, Alawn, Gwron, beirdd Cymreig—
Mwy dilys na gwroniaid Homer hen."

Cychwynodd y bardd, fel y gwelsom i chwilio am "ysprydolrwydd iraidd". Wedi esgyn i uchelderau mor anherfynol na synwn, ac na feiwn arno, os gwelwn ef yn dechreu gwanychu ar ei adenydd ac yn chwilio am dir cadarn dan ei draed. Gwrandawn eto :—

"Am ddyn mewn cnawd yr ymofynwn ni—
Mae arnom arswyd gweled yspryd noeth."

Y cam nesaf yw profi ei fod yn meddu ar briodoleddau a theimladau dynol. Dyma'r prawf :—

"Cyflawnai ryfeddodau yn y groth . . . .
A hoff fu o ffynonau drwy ei oes—
Cynhesodd liaws, purodd fwy na mwy,
A chreodd lawer—rhai o ddyfroedd clir,

A rhai o win rhinweddol. Ar ei air,
Llewyrchai tân ddiddymai nos ein byd;
Agorai lygaid deillion wrth ei bwys—
Gwnai nurhyw beth a phobpeth fynai byth."

Os tybiasom mai gwr ysgafnben, yn byw a bod mewn *abstractions*, oedd y bardd, fe wnaethom gamgymeriad. Gwelwn y gall, pan ddewiso, ddisgyn i lawr i'r manylion manylaf. Dyma fel y gesyd allan amryfal ansoddau y dyn yn mherson Dewi Sant:—

"Oni lifai gwaed *Iuddewig*, llawn o ysprydoliaeth gras,—
Byw o ffydd ganfyddai olud dwyfol mewn anialwch cras . . . . .
"Trigai hen *Iberiad* gwelw, gwalltddu, gydag enaid gwyn,—
Bychan, oediog, hirben, athrist, llawn o feddylgarwch syn . . . . .
"Syllai *Celtiad* tal, llygadlas, grymus, coch ei wallt, trahaus—
Gwrol, bywiog, ymherodrol, drwy ei lygaid yn barhaus."

Dyna ddigon o amrywiaeth, onide, i foddhau y *stock-breeder* mwyaf gofalus. Ond nid dyna'r cyfan. Dywed y bardd yn mhellach fod yn cwrdd yn natur ddofn ei wron, nid yn unig *dderwyddon* a *merthyron* ond hefyd, *Brythoniaid*, *Gwyddelod*, a *Rhufeiniaid*. Hwyrach yr ymhola rhywrai, i beth y bu y gwastraff hwn? Dyma ateb y bardd ei hun,—

"Buasai Duw, fel hyn, am lawer oes
Yn darpar defnydd pur dynoliaeth fawr
Archesgob Cymru."

Modd bynag, mae y bardd wedi setlo'r cwestiwn, a fu Dewi Sant yn bod yn y cnawd:—

"Ofynir eto, ai prydyddiaeth wyllt,
Ai ffaith ddaearol oedd fy Ngwron myg?"

Wedi hyn, hed dychymyg yn ol i'r cynoesoedd i ddisgrifio bywyd a chenhadaeth Dewi Sant. Dyddorol, os nad dymunol i'n balchder cenedlaethol, yw ei ddarlun o Gymru Fu:—

"Pa beth ganfyddai? Gwelai Walia gu
Yn gorsydd lleidiog, neu ddiffaethwch prudd;
Yn fyd o ddrain, mieri, eithin, grug,
Neu wigoedd heigient o wylltfilod blwng . . . .

"Bugeiliaid gorthrymedig, gwreng, tylawd,
Mewn gwisg o grwyn neu frethyn cartref bras,
Yn byw bob tymhor ar ryw ymborth syml,
Anwadal gaent—o law i enau byth . . . . .

"Gwyndodiaid llwythog o gynddaredd boeth,
Powysiaid dan arglwyddiaeth dreigiau llid,
Dyfedwyr byw o drydan rhyfel erch;
Siluriaid llawnion o ddichellion dieifl,
A meddwon byth ar ysprydoliaeth eirth."

Na sonier mwy am "godi'r hen wlad yn ei hôl". Gwaith mawr Dewi Sant oedd dwyn trefn ar y tryblith hwn. Nid anffawd ddigymysg, yn marn y bardd, oedd ymosodiad "eirth y Gogledd—Peithwyr a Gwyddelod certh, a haid ar haid o wancus fleiddiaid môr, Saxoniaid dreng"—ar ein gwlad. Gorfu i'r Cymry anghofio eu cwerylon cartrefol. Apostoliaeth Dewi Sant wnaeth y gweddill. Dyry y bardd ddisgrifiad ohono ar drothwy ei yrfa eglwysig yn ymson fel hyn:—

"Pwy ydwyf fi—
Pa beth a ddylwn ac a allaf wneyd?
Yr wyf yn bod: pa beth yw gwaith fy oes?
Rhaid fod rhyw reswm dros fy mod o gwbl—
Fy mod yn Mhrydain, a fy mod yn awr
Oblegyd mae rhyw ddyben i bob peth."

Nid heb lawer o betrusdod a digalondid yr ymgymerodd â'r gorchwyl o wareiddio Cymru. "Ymgreiniai fel abwydyn yn y llwch." Meddianwyd ef gan ddychryn gorlethol:—

"A theimlai dân yn ysu mer ei fôd;
Ei wallt gan arswyd safent ar ei ben,
A berwai chwys cywilydd drwy ei gnawd."

Ond clywodd lais, adenillodd ei nerth a'i wroldeb, a "dechreuodd ar ei waith o efengylu". Nid oedd dim allai atal ei gerddediad—ymdeithiai yn mlaen "drwy wres difaol, eira dwfn, tymhestloedd, afonydd, mellt, creulondeb anuwiolion, a diafliaid cethin". Mewn amser profodd ei hun yn "brif bregethwr Cymru Fu". Ac nid rhyfedd, ag

yntau yn cyfuno y fath gyflawnder o amryfal adnoddau a doniau. Yr oedd yn "athraw myg", yn "eos ber", yn "llew mawreddig", yn "awel falmaidd", ac yn "gorwynt gwrdd". Cyflawnodd Dewi Sant lawer o wyrthiau, ond nid oeddynt amgen na chware plant wrth effaith ei apostoliaeth ar foesau ac arferion y bobl:—

"Gwnaeth wibiaid creulawn yn ddinaswyr llariaidd,
A hen baganiaid yn gredinwyr sanctaidd.
Iachaodd fywyd brwd ei genedl wrol,
A bwriodd ymaith ei hestroniaid ysol.
Angylion iddi drwyddo ddisgynasant,
A dieifl o honi i uffern ddiangasant."

Newidiodd wyneb y wlad, hefyd, fel petasai rhyw ddewin wedi estyn ei hudlath drosti:—

"Cydweithio ynddynt wnaent wrth ddeddf y nefoedd—
Cyd-sychu corsydd, cyd-ddileu coedwigoedd,
Cyd-ladd torfeydd o faeddod ac o nadroedd;
Cyd-droi diffaethwch, llwythog o glefydon,
Yn ddolydd iraidd ac yn erddi ffrwythlon."

Os gwnaeth hyn i gyd, rhaid i bawb gydnabod fod Dewi Sant nid yn unig yn "arwr myg angylion", ond hefyd yn "arwr cyfandiroedd". Un diffyg a welaf arno. Gresyn oedd gadael cynifer o esgobion a beirdd i aflonyddu ar y wlad. Petasai wedi difa y rhain, buasai wedi gwneuthur ei waith yn llwyr.

Mae gan y bardd hwn, yntau, rai *mannerisms* a lynant wrtho fel croen am fochyn. Nis gall symud braidd gam heb gymhorth yr ansoddeiriau "myg", "dreng", "derch", a "blwng". Serch ei fod yn moli mwyneiddiwch yn ei arwr, ymhyfryda ar brydiau mewn iaith eithafol o grâs ac afiednais, megys "bwystfilod a chythreuliaid", "cythreuliaid celanedd", "diafliaid cethin", "anwariaeth ddrelaidd",

"Barbariaid dreng o adar ac ymlusgiaid,
A dynion oedd yn llewod ac yn ddiafliaid."

Heblaw hyny, y mae yn dueddol i ail-adrodd yr un syniadau drachefn a thrachefn. Pan dybiech ei fod wedi

agor penod newydd, cewch yr hen bethau yn codi i fyny fel drychiolaethau aflonydd na fynant eu gostegu. Mae yma ymgais amlwg i efelychu dull mawreddog Miltwn, ond methiant sobr yw. Rhodres yn hytrach na rhwysg, gwynt yn hytrach nag yni a bywyd, mympwy yn hytrach na chrebwyll, sydd yn nodweddu pob adran o'r gerdd. Yr un yw y gwahaniaeth rhwng "Coll Gwynfa" a "Dewi Sant" ag sydd derwen lydanfrig a thâs wair.

Rhaid cloi y pwnc i fyny. Os caniateir ini eistedd enyd ar sedd barn, pa ddedfryd a roddwn ar y dull o farddoni a elwir "Yr Arwrgerdd Gymreig"? Fy marn onest yw ei fod yn fwy o golled nag o elw i lenyddiaeth ein gwlad. Nid yw y cerddi hyn fawr well nag efelychiadau o ganeuon enwog y gwledydd ereill. Pob dim sydd dda ynddyut, benthyg yw. Os oes ynddynt rywbeth newydd, mae'n ddiwerth a diaddurn. Daeth yr arwrgerdd yn rhy ddiweddar i Gymru. Hwyrach nad yw yn cydweddu âg athrylith ein cenedl. Beth bynag fo'r rheswm, nid yw hyd yma wedi gwreiddio yn y tir. Os cyfaddefir y gwirionedd, gwron yr Arwrgerdd Gymreig yw y Bardd Coronog. Prin y mae yn meddwl llai o'i deganau nag y bydd yr Affricaniad du o'r het silc a'r *patent leather boots* fo'n darnguddio ei noethni. Mae y pethau hyn hefyd yn rhoi llawer o foddhad i dorfeydd yr Eisteddfod. Ond yr anffawd yw fod y ffasiynau newydd a lusgwyd i mewn i Farddas Gymreig, cyn i'n beirdd haner eu deall, wedi llindagu athrylith, llygru chwaeth, a difwyno arddull. Gall Cymru ymdaro yn eithaf heb arwrgerddi; ei hangen mawr yw gwell amgyffred o'r berthynas rhwng bywyd a barddoniaeth, rhwng barddoniaeth a chelfyddyd.

THE MELODIES OF WALES.[1]

By ROBERT BRYAN.

We Welsh people love to call our country "the land of the hills", "the land of the white gloves", and "the land of song". These names reflect the beauty of nature, the beauty of life, and the beauty of art. Wales has no monopoly in these names; the Alps are grander and as full of beauty as the hills of Merioneth and the mountains of Caernarfon. Norway leads a life as full of innocent beauty as the land of the white gloves; and Germany, Italy, and Hungary are as full of music as the land of song. Still, let us Welshmen retain these epithets, not in disparagement of other lands, but out of respect and love for our own country.

If we love Wales on account of these attributes—natural beauty, moral beauty, and artistic beauty—we will thereby keep our eyes clear to gaze on nature and its manifold beauties, our hearts pure to feel its charms, and our mental abilities bold and strong to cope with its mysteries and to bear our burden of life and fulfil our duty to the world at large.

It is not my intention to dilate on the grandeur of our mountains or the beauty of our vales, nor to comment on the moral aspect of our land, but to offer a few remarks on our love of music, more especially as exemplified in our National Melodies.

[1] Read before the Honourable Society of Cymmrodorion at The Clothworkers' Hall, on Tuesday, the 11th of July 1905; Chairman, The Right Hon. Lord Tredegar, President of the Society.

Strangers state that one of the chief characteristics of our nation is its love of music. The sweet sounds of music are heard as the ploughmen till the fields, and the same sweet strains are sung in the depths of the earth by those who labour among the ways of darkness and the shadow of death. Song is the chief charm of the Eisteddfod, and singing makes the multitude forget its woes on the field of the "Sassiwn". Music sets a divine seal on marriage and baptism, and sweetens the sorrows of death on the brink of the grave.

Neither is our joy the vapid laugh of the foolish, nor our sorrow the cry of those without hope, for it is the language of the soul that is on the strings of our harp, the language of a healthy soul that can rejoice in felicity and weep in adversity. Our national joy and sorrow are expressed in national melodies that yield in beauty and depth of feeling to those of no other nation, and our gladness for the moral triumph over evil, and the yearning of the soul for the eternal, are embodied in sacred melodies that no other country, except Germany, has their equal.

Before dealing with our national melodies, a few words on the sacred melodies of Wales are due. Generally speaking, they are the product of the religious Revival in Wales which commenced in the fourth decade of the eighteenth century, a few only hailing from the Protestant revival in the sixteenth. They, like our national melodies, are the products of non-trained musical natures, stirred in this case to their uttermost depths by the joys and terrors of the world to come. The conventional idea of these sacred melodies is that they are woe-begone and melancholy products, barbarous, crude, and artless, and much blame has been attached to the Puritan tendency of our religion for destroying the natural buoyancy of the people.

It is true that the sounds of woe and of mourning are heard in many of these melodies, the cries of a soul in the agony of repentance, the moans and anguish of a prodigal son leaving the husks and returning home. Undoubtedly the following tunes belong to this category: Caerllyngoed, Nebo, Alexander, Jabez, Twrgwyn, Talybont, Old Derby, Delyn Aur, and others. At the same time, it must be stated and emphasised that our spiritual sorrow as expressed in such melodies is not of an intenser and darker hue than that depicted in the German chorales, with this important difference, which is our misfortune more than fault: Germany has had a galaxy of composers of the greatest calibre to harmonise its sacred melodies, to soften and assuage their agony with an art that can never perish. Wales, on the other hand, until a few years ago, had few means of musical culture, and consequently it had to depend on men with an innate talent for music, but with scarcely any musical culture, to clothe its melodies as best they could in decent home-spun. Hitherto we have not been gifted, and, as a matter of fact, no other country has been so favoured, with a musician of the calibre of J. Sebastian Bach, to harmonise sacred melodies with an art so consummate that time can never rob of its infinite variety and charm. But the sacred music of Wales has another mood and another mode of expression, and no country can boast of finer triumphant strains than our little land of hills and dales.

If the sacred muse inspired the grand and fiery airs of the Teuton, "Nashville", "Amsterdam", "Ein Feste Burg", "Wachet auf nuft uns", "Wie schön leuchtet der Morgenstern", it also inspired the stirring heroic, moral strains of the Cymro—Llangoedmor, Llangeitho, Gwalia, Lledrod, Llanfair, Moriah, Andalusia, and Crugybar. Who is not conscious of overcoming all earthly troubles

and sorrow as he sings these melodies, and hears their tones of grandeur swelling from the vale of woe unto the serene heights of the heavens above with the majesty of the everlasting hills? And whose soul has not been strengthened with the heroism of the noble army of martyrs to keep their lives pure in a contaminating world, and to face the Valley of the Shadow of Death and all its terrors without quailing?

Let us now glance at our national melodies. What a wealth of beauty and expression lies in the twelve hundred melodies that have escaped the ravages of time. There is not a note in the gamut of human and national existence that is not touched by these melodies, from the sombre gloom of "Rhuddlan Marsh" to the exultant defiance of the "March of the Men of Harlech". The Welsh Muse hath longed "Through the Night" for "The Dawn of Day", and hath rejoiced in the early morn for "The Rising of the Sun". She has heard the sweet song of "The Blackbird" on the tree, and the thrilling lay of "The Lark", in the realms of the dawn. She hath listened to the sighing of the breeze in the branches of "The Ash Grove", and harkened to its whisper as it sped gently over the ripening ears of the "White Wheat". It has cheered our country through the long night of oppression, and charmed "The Queen's Dream" with alluring hopes of the dawning days of liberty and joy. It sang a lullaby of life to "The Mother and Babe", and wailed a mournful dirge to the dying bard, "David of the White Stone".

Before dilating on the history and characteristics of some of these melodies, one is tempted to ask a question: As these sacred and secular melodies display such charm and beauty and such genius, how is it that no great musical composer of world-wide fame has appeared yet

in Wales? It would be sheer folly to attempt to enumerate the brilliant musical stars in the firmaments of Italy, France and Germany. Other countries of lesser fame have had sons that enriched the world with the fruits of their genius. Liszt rendered the plains of Hungary famous, and compelled haughty nations to respect the genius of his race. Chopin expressed the agony and hopes and the dreams of oppressed Poland, and the world sympathised with the country whose liberty vanished, as Campbell says, "when Kosciusko fell".

The pathos of Russian serf life flowed through the music of Glinka, Rubinstein and Tchaikowsky, beyond the far extending Russian boundaries, and the hearts of the free nations of Europe and America throbbed with the accents of grief of the Russian moujik.

The Oratorios and the Stabat Mater of Dvorak reembody the intense spirit of the Czechs of Bohemia, the land of the reformer John Huss and the patriot Stitny. Grieg, in his songs and suites, gives an idea of the moral energy and purity of peasant life among the secluded fiords and crags of Norway. Yet no one can deny that the national melodies of Wales are as full of charm, as full of genius, as the national melodies of any of these countries so renowned for music, and no one who knows the peasants of Wales and the peasants of these other countries can deny that the former are as highly gifted musically as the peasants of the most highly gifted musical nations in the world. Where do we as a nation fail?

It is an exploded theory that we lack perseverance. A nation that could defy the Norman and Saxon power—England, Normandy and vast territories in France—for two hundred years after the Saxons had been vanquished in one battle on the field of Senlac, does not lack in perseverance. A nation that adheres to its language and cus-

toms for centuries, in spite of the aggression of a powerful nation, does not lack in perseverance. A nation that could throw off the moral shackles of an Established and long revered Church, when this Church forsook its duty, does not lack in power and persistency. We must seek an answer elsewhere; it is near at hand. Music is an art, and requires gift and culture for its highest development. Wales does not lack in genius, but in culture, and that through no fault of its own. No country in Europe has craved more for education, nor sacrificed more for the benefits of culture than our little hilly Wales, and the day hath at last dawned upon our long-benighted land.

During the period of darkness following the Restoration, many a bright effulgent star beamed in our atmosphere.

John Parry, the blind harpist of Ruabon, the domestic harpist of Wynnstay, had great renown in England about 150 years ago: "That son of harmony who delighted the world," wrote Gray from Cambridge to a friend, "Mr. Parry, has been here, and scratched out such ravishing blind harmony, such tunes of a thousand years ago, with names enough to choke you, as to have set all this learned body a-dancing, and inspired them with due respect for my old bard, his countryman, whenever he shall appear. Mr. Parry you must know has set my ode in motion again and has brought it at last to a conclusion."

The ode mentioned here is Gray's celebrated ode on "The Last Bard", who survived the reputed massacre of the Bards by Edward the First at Conway. The skill of Blind Parry so influenced Handel that he composed several concerti for the Welsh harp, and the MSS. of these are, I believe, in the King's collection of Handel's works in the Royal Library, Buckingham Palace. It is a pity that they are not unearthed by some of our present day executants on the triple harp; they cannot fail to be interesting to

Welshmen as the tribute of one of the Titans of music and the greatest choral writer, to the talents of one of the sons of a country since become known as the home of some of the finest choral singers in the world.

Then Edward Jones, *Bardd y Brenhin*, gained great fame by his collections of Welsh Airs; it was he who first issued in this country a selection of the national melodies of the world. He was followed by John Parry, *Bardd Alaw*, of Denbigh, a great authority on band music in his day, who introduced Handel's *Messiah* to Denbigh, and also composed "Jenny Jones". After him came Richard Roberts, the blind harpist of Carnarvon. I will read you a passage descriptive of this celebrated harpist out of Fetis' *Histoire Générale de la Musique*, one of the greatest French authorities on the history of music; this quotation appears in a standard book at a period when the tendency of our nearest neighbours, the English, was to pooh-pooh or ignore almost everything Welsh. The whole passage is worth quoting:—

"In 1829, I was present at one of these Eisteddfodau in London. It commenced with an overture composed of Welsh Airs, remarkable for their individuality. Divers airs and choruses were subsequently sung, but they had little interest because they were modern productions. It was different with the ancient air, "Ar hyd y nos", sung with a haunting charm by an able English songstress.[1] Two pieces announced by the programme above all excited our curiosity; the one was a song called pennillion, sung by three inhabitants of the country of Wales, and accompanied on the Welsh harp; the other an English theme (?) "Per Alaw, Sweet Richard", with variations, played on the Welsh harp, with triple row of strings, by Richard Roberts, a blind minstrel from Carnarvon. This minstrel

[1] Miss Paton.

had two little harps suspended from his neck, one of silver, the other of gold, gained as prizes for his talent at the Eisteddfod of Denbigh.[1] Our expectations were not in vain—nothing more curious than these pieces could be heard. The pennillion were sung by three inhabitants of Manafon, every one delivered a couplet and took a quite different accent from the preceding. Among them, an old man distinguished himself by the ardour he put in the delivery of the barbaric songs, and one could see on their faces the conviction that their melodies were the finest in the world. These pennillion roused the enthusiasm of the audience. The blind bard of Carnarvon was neither less interesting nor less applauded, his ability upon a difficult instrument was truly extraordinary. The modern harp of Wales has no pedals for the semitones and modulations, they are supplied with three rows of strings, those on the left and right give the diatonic tones, and that in the middle the semitones; nothing more inconvenient could be imagined. Nevertheless, the minstrel, in spite of his blindness, touched the strings in the middle row with marvellous surety in the most difficult passages. The ability of this musician of nature, his serenity, and the goodness depicted on his countenance, rendered him an object of general interest."[2]

Richard Roberts published a small collection of Welsh Airs called the *Cambrian Harmony,* in 1829, which contains a very fine arrangement for two harps of the melody mentioned by Fetis. He died at the great age of eighty-six, and was buried at Llanbeblig churchyard; but like many others of the sons of song, and like many great benefactors of the world, his grave is unknown.

[1] This should be "at the Eisteddfodau of Wrexham and Denbigh respectively".

[2] *Fetis,* tome iv, pp. 364-5.

Many other harpists flourished in Wales and verified the epithet "The Land of Harps".

In sacred music, other "musicians of nature" as Fetis described these untutored geniuses, though they were of less fame and of less ability than those mentioned above, also flourished.

Such were John Williams of Dolgelly, a flautist and Church precentor, and a good writer of hymn tunes and anthems ("Sabbath" and "A bydd arwyddion"); John Jeffreys of Llanrhaiadr, Vale of Clwyd, a schoolmaster; and John Ellis of Llanrwst, who published a book of sacred compositions *circa* 1818; some of his compositions, such as "Elliot", "Llanrwst", and "Molwch yr Arglwydd" are popular to this day.

These musicians and their *confreres* sacrificed much by travelling from place to place to teach singing, gratis in most cases; they did not reap the fruits of their labour, but we in this age owe these local musicians a deep debt of gratitude. They went forth weeping, but bearing precious seed, and we are joyfully bringing the sheaves with us.

After their days, a new school of music lifted up its head; John and Richard Mills in Llanidloes, Alawydd in Bethesda, and Ieuan Glan Geirionydd. Then followed a fine group of musicians of great ability—men who would have left imperishable names in the history of music had their advantages for musical culture been at all equal to their natural gifts. Amongst them we find Stephens, Tanymarian, the composer of the first Welsh Oratorio "The Storm of Tiberias", a work containing the exceedingly fine double chorus:—"Dyna'r gwyntoedd yn ymosod"; John Ambrose Lloyd, a chaste and fine composer of anthems, choruses and hymn-tunes; J. D. Jones, a melodious writer; Ieuan Gwyllt, originator of the congregational Musical Festival; Gwilym Gwent, the com-

poser of sprightly glees and part-songs; and Owain Alaw, the composer of many anthems and the compiler of a fine collection of Welsh Airs called *Gems of Welsh Melody*.[1]

Neither must we pass by the labours of Miss Jane Williams, of Aberpergwm, who rescued some of the finest South Walian melodies from oblivion; and the late estimable Brinley Richards; nor forget one who happily remains to charm us with his exquisite art, Mr. John Thomas, harpist to His Majesty the King. Nor should we forget the late Nicholas Bennett, who published a very valuable collection of Welsh airs; nor the poets Ceiriog, Talhaiarn, and Mynyddog, who wrote charming lyrics to our national melodies, and did much to popularize them.

Meanwhile Tonic Sol-fa had brought music home to the hearth and made it the art of the Band of Hope and of the day and Sunday School. Also, by the labours of Sir Hugh Owen and his contemporaries, University education was brought into Wales, and we have now somewhat realised the ideals of Owain Glyndwr five centuries ago. Then followed the movement for secondary education, led by the late Thomas Edward Ellis and his colleagues. Nowadays we have an excellent system of education, and the beautiful exhortation of Morgan Llwyd o Wynedd is applicable to Wales:—"The dawn hath broken, and the sun hath arisen, the birds are singing; Awake, O Welshmen, Awake."

Before I call attention to the musical value and characteristics of the National Airs, it will be advisable to make a few remarks upon them historically.

Many people take the national melodies of a country for granted, just as the thoughtless do the forces and beauties of nature, without troubling to inquire whence and when

[1] The late Dr. Joseph Parry belongs more to the future than the past, for he has not yet "come to his own".

they came into being. Every melody has its origin, has emanated from some one at some period, and has been transmitted by various means to us, and sometimes transformed in the process.

When were the majority of the national melodies of Wales composed, and by whom?

Alas, the answer must be very vague, a mere guess. We have contemporary evidence of the love of music in Wales in the days of Giraldus Cambrensis; and the Welsh Bards of yore were both harpists and poets, being, in truth, troubadours; as a matter of fact, they were more highly gifted with poetic genius than their more renowned *confrères* of Provence. Whether any of the celebrated mediæval bards of Wales were the composers of any of our present day national melodies remains unknown. We must for the nonce rest satisfied with the statement that if their best musical compositions were equal in merit to their best poems, they were equally worthy of preservation, for these bards had the knack of anticipating the nature poetry of the eighteenth and the nineteenth centuries, and their technique is simply a marvel of ingenuity and perfection.

Though history is almost silent on this point, there remains the somewhat unsatisfactory means of estimating their age by the internal evidence of mode, tonality, rhythm and cadence.

Ernest David, in *La Poésie et la Musique dans la Cambria*, has thus endeavoured to locate many of these melodies to periods varying from the twelfth to the eighteenth centuries, vaguely characterising a few as of great antiquity. According to this learned Frenchman, many of our finest melodies, such as "The March of the Men of Harlech", "Y Gwenith Gwyn", "Y Deryn Pur", must belong to the seventeenth and eighteenth centuries, a most suggestive

and interesting speculation, as that period has hitherto been considered one of the most barren in the musical annals of our country. However, the subject is too vast to be dealt with adequately to-night.

Another interesting topic connected with this subject can only be referred to, *i.e.*, the musical influence of nations on one another, and their interchange of melodies or the adoption of the melodies of one another. Thus "Captain Morgan's March" is the "Siege of Gwengamp" in Brittany, "Ymadawiad y Brenin" is "Malgré la Bataille" in France, "Can y Melinydd" is "The Raven" in England. These are only a few examples of the migration of melodies between these countries. I have also found melodies claimed by Hungary and Provence, others claimed by both Russia and Croatia, and by both Spaniard and Basque. One instance of commandeering the musical wealth of another country amused and amazed me—the celebrated solo on the "Death of Nelson" is in reality based on a French melody,—this seems very much akin to adding insult to injury.

I also wish to draw attention to the value of national melodies as means of culture, and to point out how an intelligent acquaintance with them is valuable to help the mind to project itself into ages long passed away, and to assist us to realise life as it then was, and to feel the emotions that swayed mankind in auld lang syne.

A halo of romance seems to hover around many of these airs, and the mere mention of their names calls vividly to our minds some scenes in our national life. These airs may be classified as "historic", or, if you insist upon it, as "romantic".

Others, again, rouse our martial spirit at the first strain that falls upon our ears, and set long untouched chords in our souls vibrating, and we seem to hear the voices of our

forefathers and the heroes of the days gone by mingling in the rousing tones of these melodies. These may be classified as "martial" or "military" airs.

Then we have airs that recall social life among our forebears: the joys of winter's eve, the hunting of the hare, and the boar, the dances of the youths and maidens, the lullaby for the babe, and the dirge for the dead. These may be classified as "social".

Then we have airs dealing with aspects of nature: the dawn of day, the rising of the lark, or with beautiful incidents in life. These may be termed "poetic" or "æsthetic".

"It would have been a loss to the music of the world if the Welsh Airs had never come into existence, and that not only on account of their excellence, but because they have peculiarities which distinguish them from the airs of other nations." Such is the opinion of Dr. John Rhys, Principal of Jesus College, Oxford.

What are the characteristics of these airs?

1. Well conceived melodies, well developed and maintaining their character throughout; these melodies often have fine sequences, and no tones are omitted, such as the fourth and seventh, as in old Irish and Scotch melodies. There are no repetitions of the initial phrase, such as we find in Breton and Hungarian, Russian and Servian melodies, as if the composer, though on a path, preferred to mark time than to march forward; but a melodious flow always in character with the underlying idea. These melodies are capable of sustaining the most refined and expressive harmony.

2. Regular modulations and transpositions, or good musical form. The general plan is A. B. A.

A in the minor.	B in the major.	A in the minor.
A in the major.	B in the minor.	A in the major.
A in the tonic.	B in the dominant.	A in the tonic.

3. Very few irregularities in final cadence: a much larger percentage of Russian and Servian melodies are in a different key to the initial phrase. A few Welsh airs end, like Provencal melodies, either on the dominant or on a note suggesting dominant harmony, such as "Dydd Gwyl Dewi Sant". "Dadl Dau", on the other hand, ends on the sub-dominant, a very rare occurrence in Welsh melodies.

4. Regular rhythm, well sustained, and no mixed metres such as the mixture of three-four and two-four time in Hungarian, Breton, and Russian melodies. There are two examples of thrilling effect in sacred music, "Old Derby", "Andalusia".

5. Very little use of the "snap", though Fetis maintains that it is characteristic of Celtic music (compare "The Last Rose of Summer" in Irish and "Robin Adair" in Scotch airs). But the snap, with abrupt defiant effect, is much more prevalent in Hungarian music than even in Gaelic or Erse. Yet it would be quite a natural rhythm in Wales considering the prevalence of short penultimate accents in the Welsh language. These airs exhibit this characteristic occasionally, "Mentra Gwen", "Bore Glâs", "Eös Lais", "Gwyr Harlech", and that exquisite gem "Y Deryn Pur", and the lullabies "Suo-gân" and "Y Fam a'i Baban"; in sacred music, "Old Derby", and "Crugybar".

6. Exquisite expression of feelings, sweetening the accents of mourning, and softening the hard triumphant notes of exultation into a charming poetic tenderness or nobility.

These are the words of Ernest David:—

"*Men of Harlech*": I deem it my duty to make this song known; it is in fact very fine and of alluring grandeur."

These are his words on the "*Gwenith Gwyn*'":—"It is not

on account of its antiquity that I give this melody, for I cannot deem it prior to the second half of the seventeenth century, but it is so beautiful, it exhales a perfume so tender, a sentiment so profound, that I could not omit it here. If it be sung with taste, with soul, without forcing the voice, without seeking to produce effect, while contenting to give it its own simple accent, this melody will awaken in its hearers the most tender feeling, even ravishment."

At the conclusion of his learned work, Ernest David exhorts the Welsh to retain the harp upon which these exquisite old Welsh airs were first heard. These are his words:—"What confronts you, shades of Meilir, Gwalchmai and Cynddelw? In its conquering march, the piano invades your mountains, and threatens to dethrone the harp, your beloved harp. To the rescue, you Welshmen; resist this invasion with the same determination, the same courage which your forefathers displayed against the Anglo-Saxons. If not, the reign of the harp will end with you as elsewhere; alas, who knows if in a given time this noble instrument will not figure in a museum as a curious and superannuated item? However, I hope this sorrowful supposition will not be realised. Also, in ending this work, too imperfect for my wish, I most sincerely hope that for a long time again the descendants of the Cymry will keep their noble banner flying, and that they will triumph in their artistic struggle—'yn nawdd Duw a'i dangnef'—with the protection of God and His peace. These victories are alone desirable, they are those which profit most and cost least to humanity."

A few words, and my task to-night will be at an end. We are often told that Wales is too small to wield much influence in the world, therefore it ought to be satisfied with being submerged by a more numerous nation; as if quan-

tity and not quality were the true criterion of excellence. Palestine was a small country, about the size of Wales, but its religious and moral influences have been a potent factor in modern civilization, and they will continue so through endless ages. Greece, in the hey-day of its glorious culture, was a small country; but its influence pervades and will pervade the world. Have not the numerically weak nations of Europe to-day as much intellectual greatness as those nations of countless millions?

Mere physical bulk is no criterion of moral, intellectual and spiritual worth. Herein lies the hope of all true Welsh patriots. Wales has, in fact, already proved herself capable of attaining supreme excellence in several spheres of intellectual labour. The glorious series of tales known as the *Mabinogion* are as perfect in form and matter as any that human lips have ever uttered, whether in Ireland, Iceland or Arabia. Welsh hymns, less known to the world at large, can also be truly classed with the finest extant, whether Latin, German, French or English. Our national melodies are also of the finest and the rarest quality, vying with the best national productions of the world.

In two other spheres, Welsh genius is fast attaining supreme excellence—in lyric poetry and spiritual power. German critics of the calibre of Dr. Zimmer and Dr. Kuno Meyer maintain that the Welsh lyric poetry of the present day is the finest in any civilized country. And the late Dr. Jowett many years ago predicted that Wales was destined to lead the world back to spirituality; and do we not now seem to hear the first rustle of the movement.

It is true that in most of these spheres there is a certain disadvantage, that of language, which immediately limits our influence to those conversant with it. But the cultiva-

tion of our language, one of the most ancient, noble and euphonious in Europe, is a debt we owe to our ancestors, as well as a duty to our posterity, and we intend fulfilling our obligations to the uttermost. Competent native and foreign scholars will arise to interpret our thought to the world if we be worthy. On the other hand, in music we have the universal language of civilization, and through it we can speak directly with other nationalities, without the medium of interpretation.

If Wales is to achieve these triumphs, which Ernest David says profit most and cost least to humanity, it must first of all be true to itself, and develop naturally its own traits of character and mind. It is not by weakly imitating another nation, no matter how able and powerful that nation may be, that we can gain the experience and strength of character that will enable the Welsh nation to do full justice to its noble gifts, gifts to be used and not hidden like the talent of the unprofitable servant in the parable.

Let Wales bear in mind the beautiful simile of one of its poets—"Môr o gân yw Cymru i gyd"—"The whole of Wales is a sea of song", and endeavour to develop to the utmost its noble gift of song. Then, perchance, multitudes will hie thither from all quarters of the globe, to walk on the shore of this sea, to listen to the message of the waves, and to return home strengthened and invigorated by the inspiring breezes of Wales—"The Land of Song".

SIR JOHN PHILIPPS; THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE; AND THE CHARITY-SCHOOL MOVEMENT IN WALES, 1699-1737.

By the REV. THOMAS SHANKLAND.[1]

It is a matter for surprise that Sir John Philipps, a man so influential and prominent in his time, should have been so unaccountably neglected by our historians and biographers. His name does not appear in any of our Biographical Dictionaries, and is only casually mentioned in the literature of our day. Yet, as a patriot, as a pre-eminent Christian philanthropist, as a religious and educational reformer, and as a great Welshman who accomplished a great work in the Principality, Sir John Philipps, of Picton Castle, certainly deserves to be counted among the greatest benefactors of the Welsh nation in the eighteenth century.

I am not going to attempt, in the present paper, to prove the whole of this thesis. The scope of this paper is limited to a brief sketch of his life and character, and to one aspect of his work, viz., his work for elementary education in Wales in the period that extends from 1699, the date of the foundation of the Society for Promoting Christian Knowledge, to 1737, the date of his death.

[1] Read before the Honourable Society of Cymmrodorion on the 11th of May, 1905, at 20, Hanover Square. Chairman, the Rev. W. Osborn B. Allen, M.A. (*Secretary to the Society for Promoting Christian Knowledge*).

Sir John Philipps of Picton, Fourth Baronet, 1662–1736.

(Reproduced from the Portrait at Picton Castle, by permission of Sir Charles E. G. Philipps, Bart.)

Photo. by Messrs. D. Bowen & Son, Haverfordwest.

Sir John Philipps, of Picton, inherited a great name. Fenton, the historian of Pembrokeshire, speaks of Picton Castle and its traditions in the following glowing sentences:—

> "Picton Castle owes its beauties to circumstances that wealth cannot supply or titles confer, circumstances that age and an unbroken line of ancestry in its possessors have given value to and have made venerable; and an ancient structure that nothing can so much disfigure as an attempt to modernise and make less so; a castle (and I believe a solitary instance) never forfeited, never deserted, never vacant, that never knew a melancholy blank in its want of a master; which had always the good fortune to be inhabited by lords of its own, men eminent in their day as warriors, as statesmen, and as Christians; from whose walls hospitality was never exiled, and whose governors might be said to have been hereditary. A castle in the midst of possessions and forests coeval with itself, and proudly looking over a spacious domain to an inland sea, bounding its property and its prospects beyond them, for such is Picton Castle."[1]

In this ancestral home it is presumed that Sir John Philipps was born. He was the second son of Sir Erasmus Philipps by Lady Catherine his second wife. His father, Sir Erasmus Philipps, was a man of reputation. He played an important part in the affairs of the Principality under the Commonwealth. He was a Commissioner under the "Act for the Better Propagation and Preaching of the Gospel in Wales (1650-3)", and under the Ordnance of August 1654. And it is very interesting to note here in passing that Sir Erasmus Philipps had a prominent share, under these Acts, in the first organised movement for Elementary Education in Wales on a national scale.[2] He was a member of Parliament in

[1] Fenton's *Hist. of Pembrokeshire*, p. 278.

[2] The name of Sir Erasmus Philipps appears often on the Orders of the Commissioners. The following is an interesting example:—

"By the Comrs for propagacon of the Gospell &c.: Swansey 2 August 1652.

"Llanbedr: Itt is ordered that a free Schoole be created and settled in the towne of Llanbeder in the County of Cardigan for the Educacon of

1654-5, and again in 1659. In addition to these, he held many other honourable appointments. His mother, Lady Catherine, was the daughter and co-heir of the Hon. Edward Darcy by Lady Elizabeth, daughter of Philip Stanhope, Earl of Chesterfield. The precise date of Sir John's birth cannot be stated with certainty. All that we can say is that the date inferred from the handsome marble monument erected to his memory in the parish Church of St. Mary, Haverfordwest, cannot be correct. It is there said that he "departed this life Jan. 5, 1736, at London, in the 77th year of his age". This would give us either 1659 or 1660. But Sir Erasmus Philipps's second marriage is known to have taken place on September 1, 1660.[1] Therefore, since we know that Sir John was the second child of that marriage, 1662 is probably nearer the mark than 1660. Of Sir John's youth and education we have at present no records. That he was a very well educated man, his correspondence amply proves.

In 1695, on December 30, John Philipps was returned

Youthes in Englishe and Latine Tongue. And that the yearely summe of twenty poundes bee allowed for the keeping of the said freeschoole. And Mr. Thos. Evans is hereby authorised to keep the said Schoole and to receive the said stipend till the Comrs shall take further order therein, and John Price Esqr Trear for South Wales is hereby enabled to pay and allow the said summe of twenty poundes, att such time and Seasons as the same shall grow due and payable, the first Quarter to commence the five and twentyeth of March last past.

"Rowland Dawkins, Erasmus Philipps, James Philipps, Sam. Lort, John Lewis, Jo. Browne, Jo. Daniell."

Lambeth MS. 1006, p. 56.

[1] "1660 Sept. 1. Sir Erasmus Philipps Bart., of Picton Castle, co. Pembroke, about 37, and Katherine Darcy, Spr., about 19, dau. of Edward Darcy, of Drury Lane, London, Esq., with the consent of her parents, at St. Clement Danes, or Islington, Middx."—Allegations for Marriage Licences issued from the Faculty Office of the Archbishop of Canterbury at London 1543-1869.

Harl. Soc. Pub., vol. xxiv, p. 47.

to Parliament for the borough of Pembroke, and continued to represent that town till 1702. He re-entered Parliament on March 4, 1718, as member for Haverfordwest, and sat till 1722. His epitaph briefly sums up the quality of his service in Parliament in these words:—"He serv'd with great reputation and honour for the Town of Pembroke, and for this Town [Haverfordwest] and County, in several Parliaments, where his constant aim was to promote the cause of virtue and religion, and the real good of his country."

John Philipps succeeded to the Baronetcy, as fourth Baronet, on the death of his venerable father, Sir Erasmus Philipps, on January 18, 1696-7. Sir John Philipps also succeeded his father as Custos Rotulorum of the county of Pembroke, January 18, 1696-7.

On December 12, 1697, he married Mary, the daughter and heir of Antony Smith, a rich East India merchant of Surat and London, who died November 18, 1722; he had issue by her three sons and three daughters. Erasmus, (1700-1743), the eldest son, succeeded his father as fifth Baronet. The second son John (1701-1764) succeeded his brother, Sir Erasmus, as sixth Baronet, on his death in 1743. His third and youngest son, Bulkeley, who erected the marble monument "to the pious memory of their late excellent father" at St. Mary's, Haverfordwest, had his seat at Abercover, in the county of Carmarthen. The three daughters, Catherine, Elizabeth, and Mary, all died unmarried.

From 1695, the year of his entry into Parliament, to 1737, the year of his death, it may be truly said that Sir John Philipps devoted himself with noble zeal and persistent industry to the great work of his life. He had the command of great wealth, and he laid it out munificently in multifarious schemes of philanthropy. Indeed,

historic evolution of the nation through one of its successive stages. The reactionary movement gradually spent itself, and the regenerating forces of the nation recuperated. The moral paralysis of the Restoration was unquestionably great, and it is not difficult to exaggerate the immorality and corruption of the age, but it is erroneous to state that the Religious Societies, which had flourished so luxuriantly during the Commonwealth, fell to pieces at once with the advent of the "Merry Monarch". Hundreds of the Religious Societies survived, not without great damage, it is true, the Restoration and all its reactionary forces. In tracing the filiation of the religious and philanthropic societies of the end of the seventeenth century, many of our Church historians seem to have entirely overlooked these earlier societies. The evidences, however, show that the first stirrings of the reaction of the religious sentiment, and the first signs of the rekindling of the religious consciousness of the people, that followed the culmination of the "period of shameless moral depravity and political corruption",[1] appeared first among the remnants of the older societies. This revulsion from the open vice of this period of "rebuke and blasphemy" grew, and the hearts of men of true piety of all shades of opinion were kindled with a new enthusiasm. The spirit of toleration growing stronger and stronger during this time, allowed small bands of enthusiasts to associate for the cultivation and diffusion of higher standards of life, and the promotion of good works. When these enthusiasts for religious and moral reform organised themselves into societies, the new societies were constituted on the model of the older and existing societies. The number of new societies increased steadily from 1670 onward. During the reign of William and Mary these

[1] Mark Pattison, *Essays*, vol. ii, p. 110.

voluntary associations with religious, moral, educational, and various other philanthropic aims became very numerous under the patronage of the King and Queen and the leading people of the land, who greatly encouraged and stimulated their formation.

The first of these Associations was established for the education of "poor Welsh children". This work had been started in 1671-2 by the venerable Thomas Gouge alone, but in 1674, on account of the magnitude of the work, a trust was formed for the printing and distribution of Welsh religious literature, and also for "the teaching of poor Welsh children to read English, write and cast Accompts, in such Towns where Schools are not already erected". The first Committee of this society contained the names of John Tillotson, Benjamin Whichcote, Edward Stillingfleet, Richard Baxter, Matthew Poole, Thomas Firmin, Thomas Gouge, and many others of great influence and wealth. The society was formed on the principle of comprehension, which was in the air at the time. It contained the leading men of all sects. The story of the charitable and educational work of Thomas Gouge and his society in Wales were so widely circulated by the society's reports, and the appreciative notices of such men as Richard Baxter, John Tillotson, John Owen, and Thomas Manton, that it became known on the Continent and in New England. There are evidences to show that this Welsh society and its work exerted a far-reaching influence, the significance of which is not yet fully appreciated. The mixed character of its membership was, however, objectionable to many Churchmen, and from the death of its founder, Mr. Thomas Gouge, in 1681, the contributions and the work of the Welsh Trust were gradually withdrawn from Wales. In his account of the rise and progress of the Charity-School movement in London

and Westminster, John Strype gives us the reasons for this withdrawal. The account is so interesting, and the evidence is so important in its bearings, that I give it in full:—

> "There is yet another sort of Charity in this City (maintained by the *Society* before mentioned, *viz.*, *for promoting Christian Knowledge*) very singular and extraordinary; the like whereof is hardly practiced in any City of *Christendom* besides, and for which the Citizens concerned therein deserve to stand upon lasting Record; And that is, the erecting of Schools in many Parishes of *London* and *Westminster* (especially the great Parishes in the Suburbs) called *Charity Schools*, for the free Education of poor Boys and Girls, and also for their Maintenance in Apparel; and afterwards disposing of them abroad in honest callings.
>
> "This favour of the *Londoners* toward poor Children began divers Years ago in *North* and *South Wales*. When about the year 1670 the Poverty and Ignorance of those Parts raised a Compassion in the Hearts of many good Citizens (which must be recorded to their Honour). So that they and their Interest contributed such Sums of Money as maintained a great number of poor *Welch* children at School, to read *English*, Write, and cast Accompts. And Schools for that purpose were erected and settled in many Places in those Countries. And this pious Practice so flourished, that in the Year 1674 or 1675, Certificate was made, that in 86 of the Chief Towns and Parishes in Wales, 1162 poor children were put to School, over and above 200 put to School the last Year by the Charity of others. And this Charity had already provoked divers Landlords and Inhabitants of several Towns and Parishes in Wales to put 863 of the poorest Welch children to School upon their own Accounts. So that 2225 in all were already put to School to learn as before.
>
> "And this Charity extended not only to poor Children, but to the Rest of the poor *Welch* Inhabitants to furnish them with Christian Knowledge. For by this Charity they had distributed freely among them a great number of pious Books translated and printed in the *Welch* Language. So that in the Year 1674, there had been bought and distributed in several Families 32 *Welch* Bibles, and 479 *Welch* New Testaments; Which were all that could be bought up in *London* or *Wales*; Besides 500 *Whole Duties of Man* bought and disposed in like manner. And 2500 *Practice of Piety*, with some Hundreds of Licenced Treatises translated into *Welch* were then printing, and almost finished; which were to be freely given also to the Poor People in those Parts.
>
> "This became a Trust, and was connected to several Eminent Ministers of London, viz.: Dr. Tillotson, afterwards Archbishop of Canterbury, Dr. Whichcote, Dr. Simon Ford, Dr. Bates, Dr. Outram,

Dr. Patrick, afterwards Bishop of Ely, Dr. Stillingfleet, afterwards Bishop of Worcester, Dr. Fowler, afterwards Bishop of Gloucester, Mr. Durham, Dr. Meriton, Dr. Hezekiah Burton, Mr. Baxter, Mr. Matthew Poole, and Mr. Thomas Gouge, sometimes Vicar of St. Sepulchres, London; which last also devoted himself and his Estate to this Service and Labour of Love; Going himself divers Years successively into Wales from Place to Place, enduring in his old-Age all the Fatigues of Travelling in that Mountainous Country to oversee and manage this great Public Work.

"There were also in the same Trust some Eminent Citizens of the Laity, as Thomas Firmin, Henry Norton, John Du Bois, and some few others.

"But this Charity, however it lessened in Wales, afterwards began nearer Home; as I proceed now to shew."[1]

It will be seen, therefore, that the Charity-School movement in London and Westminster was the offspring of the Gouge movement in Wales. The new London movement received its first impulse and resources from the Welsh Trust. This establishes the historical continuity of the work. I have failed, so far, to establish a direct official connexion between the Welsh Trust and the founding of the Society for Promoting Christian Knowledge in 1699. The principles, objects, plans, and methods of work of this society are so like those of the Trust that it is impossible to deny filiation. The only notable differences being that membership in the new society seems to have been entirely restricted to members of the Church of England, and that its work was to be more directly related to that Church.

This is sufficient to show that the Welsh Trust was the mother society of the great philanthropic institutions of this period. I have failed to establish any direct connexion between Sir John Philipps and the older society. Still, there are reasons for believing that he must have heard much of its work in his early days at Picton. His father, Sir Erasmus Philipps, would naturally support the work of Gouge in Wales. He had taken a leading part

[1] Strype's 1720 Edition of Stow's *Survey of London*, Bk. v, p. 43.

in the Commonwealth educational movement in the Principality, and Stephen Hughes and other colleagues of Gouge had been fellow-workers with him in that movement.

I come now to the numerous religious and philanthropic societies which Sir John Philipps actively supported by his membership and liberal benefactions. The notices must be necessarily brief.

1.—The Religious Societies.

In order of time and importance the first place is due to the Religious Societies. Dr. Josiah Woodward, the historian of these societies, refers their beginning to the preaching of Dr. Anthony Horneck at the Savoy Chapel, and Dr. Smithies, at St. Michael's, Cornhill, somewhere about the year 1678.[1] The account of Dr. Woodward is very scanty. The following extract will help to give an idea of their origin and methods of work.

> "Besides all the Societies before spoken of there be *The Religious Societies*, voluntarily entered into by some good People of the City, on purpose to employ a Part of their Time in Religion, and to quicken one another in Good Things. These had Methods and Orders to be observed among them. Which being laid before the late Queen and the late Archbishop Tillotson were enquired and approved by both, and greatly esteemed by several of the Archbishops and Bishops since. These are Superior in Time to any of the other *Societies*, and perhaps gave occasion to the rest. The Beginning of them was thus: When in King Charles II's Time, there

[1] *An Account of the Rise and Progress of the Religious Societies of the City of London*, etc., and their endeavours for Reformation of Manners. The 1st edition appeared in 1697, the 2nd in 1698, the 3rd in 1701, and the 7th in 1801. Jablonski, the Chaplain of the King of Prussia, translated the work into German. The translation spread the Account of these Societies in Germany, and it influenced the Pietistic movement. It also influenced Howel Harris and the Methodist movement in Wales, as the following extract proves:—"I began to Establish Religious Societies. In the formation of these Associations I followed the Rules given by Dr. Woodward in a work written by him on the subject." (*Whitefield's Journal*, p. 164.)

were many infamous Clubs of *Atheists*, *Deists*, Socinians, &c., set up; (too many of which by their scandalous Lives, endeavoured to destroy all Sense of Divine Things, and of the Difference of Good and Evil) Some serious Persons of the Church of England thought it necessary to oppose their *Proceedings*, and formed themselves into *Societies* that should assist one another in their most holy Faith, and in a Practice agreeable thereunto. These Considerations, and the like, brought together a considerable Number of pious Persons about the year 1680, who met often to Pray, sing Psalms, and read the Holy Scriptures together, and to reprove, exhort, and edify one another by religious Conferences. And their Number daily so encreased, that they made, about the Year 1700, Thirty Nine Societies in and about *London* and *Westminster*. And their Examples have been followed in divers Parts of this Nation, and in *Ireland*, especially *Dublin*, where there were some five or six Years ago about Ten Societies.

"And lastly there be *Societies* of *Young Men*, that enter themselves voluntarily into Companies on purpose to preserve and keep up in themselves a Sense of God. And have their set Meetings both in Private, for Religious Conference, wherein they have the Counsel and Conduct of some grave pious Minister of the Church of *England*, for the directing of their Consciences; and for the instructing of them in any Matters of Doubt or Scruple, for the better keeping of a good conscience both toward God and Man; and observing Justice and Truth in all their Dealings and Callings. And also meet publicly in some of the Churches of *London* and *Westminster* commonly on *Sundays*, at five or six o'Clock in the Afternoon; where they have lectures preached to them by Godly Ministers, appointed and paid by themselves; And in some Places the Sacrament of the Lord's Supper administered to them."[1]

We have ample evidence of the rapid growth and extension of these religious societies in North and South Wales during the period between 1699 and 1737, preserved in the Minutes and Abstracts of Correspondence of the Society for Promoting Christian Knowledge, which, through its members and correspondents, encouraged their organisation in the Principality with great zeal in the first decade of that period. Of that evidence, only a very small portion, selected mainly to illustrate the progress of the Charity-School movement, one branch of their manifold work, could

[1] Stow's *Survey of London*, Strype's 1720 Edition, Book v, pp. 40, 41.

be given in the appendix to this paper, and this must suffice for the present to support the statements herein made as to the issues of their work.

The extent and value of the excellent religious and philanthropic work of these societies in Wales during this important, but unknown, period of its history have as yet received hardly any recognition at all. I will venture to say, after a study of their multiform activities in the literature of the period, and of the original sources referred to above, that we observe, in the rise and progress of these societies and their work, the antecedent causes, and the agencies that produced the great revival movement of the eighteenth century in Wales, in all its various forms. Of this movement Sir John Philipps was at once a splendid product and a moving cause of the first importance. For more than forty years of his busy life, he constantly advocated and encouraged the formation and the work of religious and kindred societies in this country, often in face of great jealousy, and faithfully attended their meetings in spite of the jeers of men of his rank, and munificently subscribed to their various funds.

That the devotional exercises and fellowship of these societies satisfied a real craving of his nature, and had a great influence in developing and enriching his singularly pious and spiritual character, that they fostered his intense hostility to the irreverence, loose morals, and bad manners of his age, and intensified his zeal as a moral and religious reformer, is abundantly proved by his own testimony. The genuine delight which he experienced in the spiritual companionship of the humblest members of the religious societies, is well described in a letter which he writes to the Society for Promoting Christian Knowledge, from Picton Castle, on June 7, 1712, relating a casual visit to a Pembrokeshire society:—

"That he was very lately very agreeably surpriz'd with a conversation of a Religious Society, that he providentially fell into; that there were at least 9 of these happy Souls who were mett together for y^e^ 2^nd^ time to entertain one another in a Xtian Manner, but that he could not describe ye humility and heavenly mindedness that appear'd in every one of them."[1]

Sir John Philipps, by his own strenuous efforts, and by devoting most of his income to the support of the religious and philanthropic work of these associations, and to acts of private and unostentatious benevolence, rendered great services to the revival movement of his age. His influence on this general movement can only be gauged by a full acquaintance and just appreciation of the extent of those services, both direct and indirect. We are not yet in possession of all the necessary facts. We have, however, sufficient evidence for stating, with scarcely any exaggeration, that that influence was great. His influence over Griffith Jones, the leader of the Evangelical Movement in Wales, and over the Oxford Methodists, must have been very considerable, for we have their own testimonies on record that he nobly supported them with his purse, inspiration, and his guidance. It may be said that he discovered Griffith Jones, and that he ushered him into his philanthropic work. For some years before he conferred on him the benefice of Llanddowror, he had befriended this pious and earnest young clergyman. Sir John seems to have had very high opinion of him from the first, for he introduced him to the Society for Promoting Christian Knowledge as a likely schoolmaster for the first Charity School established by the Danish Missionaries at Tranquebar, India,[2] in which Sir John was deeply interested. In a

[1] Abstracts of Correspondents' Letters, 3103.

[2] The following "Postscript" is added to the Society's Report for 1711:—"Nor does Europe wholly confine this design of Charity Schools, but it begins to extend as far as the Eastern Countries. For at *Tranquebar*, on the coast of *Coromandel*, two of the Danish Missionaries, Natives of *Ger-*

letter of his, from Picton Castle, dated 24th Oct. 1712, he writes:—

> "In answer to the Society's of the 18th instant. That he had rec'd the Copy of Mr. Ziegenbalg's L^re^ to Mr. Hoare with which he was very much pleased, that he had remitted his Subscription for last Quarter to Mr. Shute: That ther's a very worthy Clergyman in Carmarthensh^e^ whose name is Jones that has lately discover'd an inclination to goe to Tranquebar, and for that end is desirous to acq^t^ himself with the Portuguese Language and would gladly receive a Portuguese Gram^r^ if it can be procur'd. Refer'd to the Malabar Committee."[1]

In another letter from Picton Castle, dated 20th Nov. 1712, he writes:—

> "That he is very much pleas'd w^th^ the kind reception Mr. Plutscho found w^th^ the Society, and that there were a Short Purpose Prayer composed to be constantly used at the Society for the Protestant Miss^nrys^ in India. That he had communicated the Society's proposal to M^r^ Jones for going as a Schoolmaster to the East Indies. That he was under some tyes by the affect^ns^ of the people where he is, however that he w^d^ consider of it and by the latter end of this month make his answer."[2]

In a further letter from Picton Castle, dated 6th Dec. 1712, he writes:—

> "That he is very glad to hear Mr. Prof. Frank[3] at Hall is sending a Missionary Printer and an Assistant to India, and is of opinion that it might be of Service to the design if M^r^ Frank and M^r^ Plutscho were desir'd to testify to their ffriends & Fellow Labourers in the work, the very grateful sence that is entertained here for the Encouragers of it. That he shall gladly receive a Portuguese Dictionary and Grammar for the use of M^r^ Jones whom the Society have invited to go to India."[4]

In the next letter from Picton Castle, dated 13th Dec.

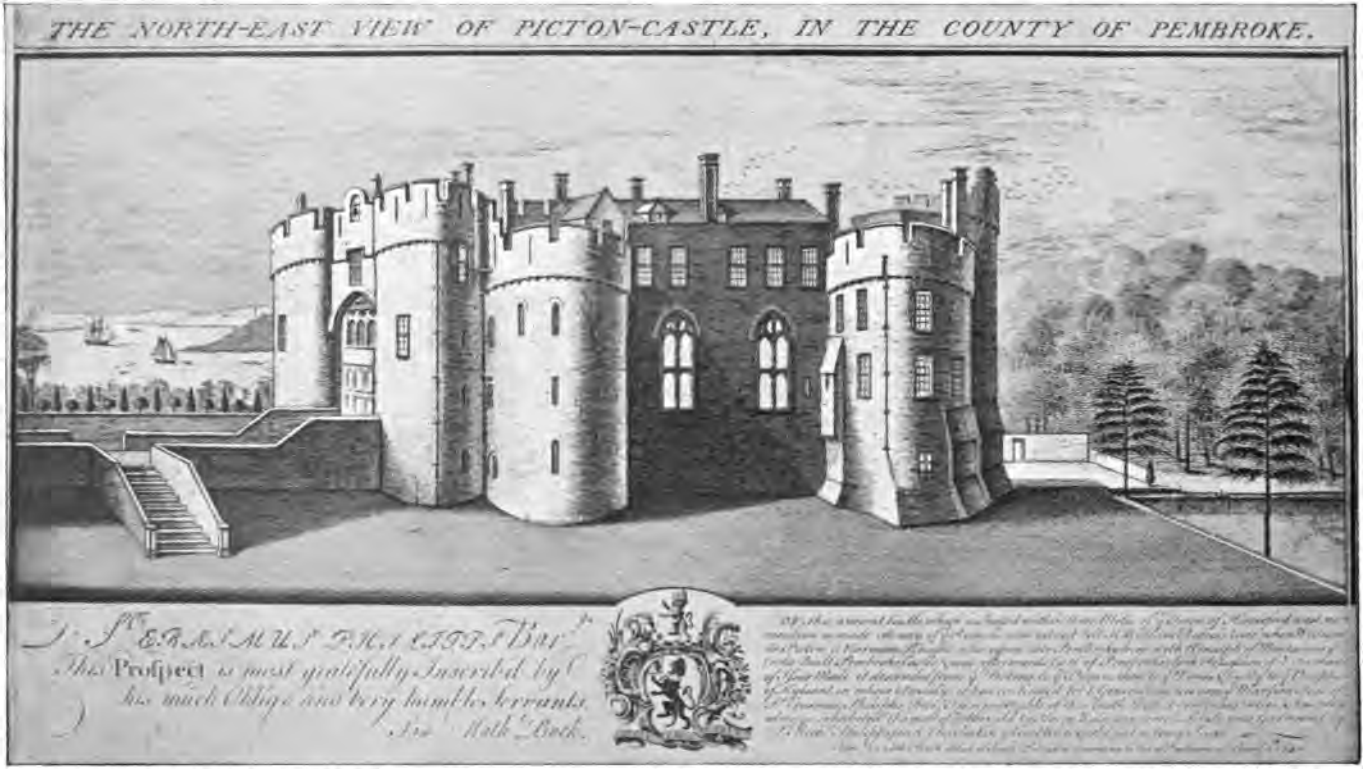
many, the one *Bartholomew Ziegenbalgh*, and the other, *Henry Plutscho* by Name, have begun a small Charity School for the *Malabarian* Boys." Quoted in *Two Hundred Years*, p. 123.

[1] Abstract of Letters of Correspondents, No. 3322.

[2] Abs. No. 3383.

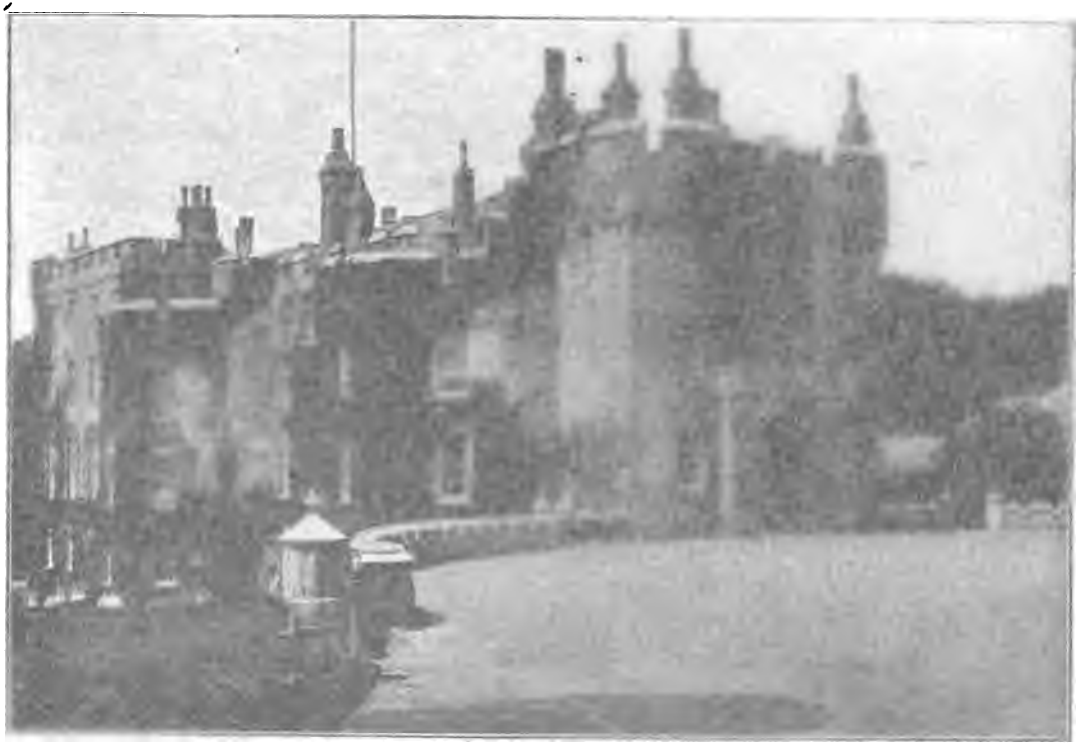
[3] August Hermann Francke, the German Pietist Reformer and Educationist—a friend of Sir John Philipps.

[4] Abs. No. 3403.

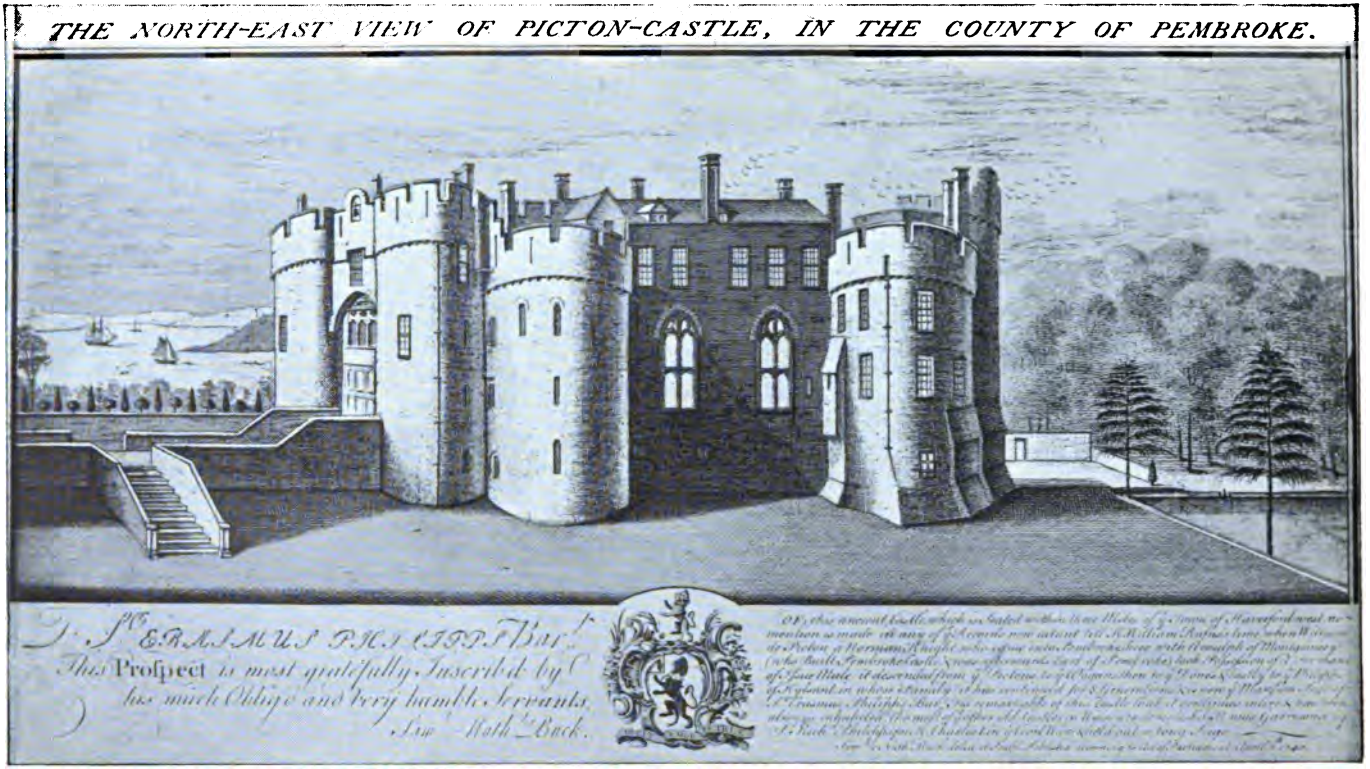


Picton Castle, in the County of Pembroke, in the time of Sir John Philipps, Bart., c. 1662-1736.

(From the Collection of the Rev. Sir James Erasmus Philipps, Bart., Canon of Salisbury.)



Picton Castle, at the [illegible]



Picton Castle, in the County of Pembroke, in the time of Sir John Philipps, Bart., c. 1662-1736.

(From the Collection of the Rev. Sir James Erasmus Philipps, Bart., Canon of Salisbury.)

Picton Castle, at the Present Day.

Photo. by Messrs. D. Bowen & Son, Haverfordwest.

Sir John seems to be convinced in his own mind that Griffith Jones would proceed to India, for he writes :—

> "That M^r Jones is inclin'd to imbrace the Society's proposal of going to Madras, but will not declare himself absolutely determin'd before he has been in London, not to make the best terms for himself (wherein he is altogether passive) but to be furnish'd with the properest means to fit him for so great a Trust. That he has already made considerable progress in the Spanish Language w^ch will facilitate his understanding the Portugese. That when he goes, he shall desire some part of what the Society allows him may be paid to his mother, who is very tender of him, & yet willingly resigns him up to the hand of Providence."[1]

Fortunately for Wales, Providence had decreed that the sphere of the labours of Griffith Jones was not to be on the Coasts of Coromandel, and frustrated these plans by making it "impractical" for the new schoolmaster to proceed on a certain date. Sir John writes from Picton Castle on Jan. 8th, 171$\frac{2}{3}$:—

> "That Mr. Jones intirely acquiesces in the opinion of the Society as to the impracticableness of going by the present fleet to the East Indies."[2]

After this time, although Griffith Jones continued to receive urgent letters from the Society, the Missionaries, and others, such as Patrick Cockburn, Minister of the English Church at Amsterdam, and Anthony Will. Böhme, Chaplain of Prince George of Denmark and Translator of Professor Franke's *Pietas Hallensis* into English, it is clear from the correspondence of Griffith Jones[3] and Sir John

[1] Abs. No. 3404.

[2] Abs. No. 3420.

[3] The following letters are interesting :—"Griffith Jones at Laugharne, Carmarthenshire, 29 May 1713, In answer to a letter wrote to him by the direction of the Malabar Committee: That the great Love and Zeal the Society discovers to the Immense Glory of God, and their Compassion for the good of Souls, deserves to be acknowledg'd by all good men. That it is one part of the Saints communion, that they are all at work for one another, by frequent prayers and good offices, throughout the whole earth, and that it is no small comfort to good men, that they are able to prove their sincerity and truth of being God's Saints by such evidence. That the

that he had decided to remain and work "in his Native Country". This final decision was communicated by Griffith Jones to the Society in a letter from Laugharne, where he lived at this period, dated Nov. 22, 1713, in these brief but significant sentences:—

> "That as to y^e^ invitation of going to the Indies as a Missionary, he thinks himself obliged to decline it upon the prospect he has of doing more service to religion in his Native Country than he can propose to do abroad."[1]

If friendship is, as Addison says, "a strong habitual inclination in two persons to promote the good and happiness of each other", then, during these anxious negotiations, a strong friendship was formed between Sir John and Griffith Jones, which lasted until they were separated by the death of the former. Sir John had formed a remarkably correct estimate of the future revivalist even at this time. In a letter, written to the Society for Promoting

great advantage he proposes to himself from the conversations of such excellent Xtians has long induced him to see London, though he labours under many inconveniences, and among others that the little fflock committed to his charge would be depriv'd of the Ministry of God's Word during his absence. That for his own part he confesses himself more wanting to be fedd, than qualify'd to feed other people, and that besides much tribulation he has few other marks of being in favor with God. That 'tis not the belief of his unmeetness and insufficiency only which hinders him from resolving upon the Mission to Malabar, but likewise the extreamly miserable blindness of his own country; but that as to this, he shall resign himself to the Will and Providence of God. He proposes very speedily to set out for London the shortest and most convenient way as he shall be advis'd in order to wait upon the Society."—Abs. No. 3583.

"Griffith Jones, at Laugharn, Carmarthensh., Oct. 9, 1713. That he cannot sufficently express his gratitude to Mr. Boehm and Mr. Cockburn for their kind instructive Letters, by means of which the Protestant Mission to the East Indies is render'd more easy to his mind, and he patiently waits the direction of Providence therein. That he hopes Dr. Saunders has 'ere now signify'd his thoughts in relation to another impression of the Welch Bible, and that if he has not, the proposal being orphan like, he hopes it may claim a greater regard and compassion from the Society to promote it."—Abs. No. 3690.

[1] Abs. No. 3803.

Christian Knowledge, from Picton Castle, dated Nov. 7, 1713, he says:—

> "That Mr Jones of Laugharne lately made him a visit in which his family were much edified by his conversation, and Sr John is more confirmed in his opinion of his abilitys and sincerity for a successful labourer in whatsoever harvest the Providence of God shall determine him to."[1]

A local revival of some magnitude broke forth under the eloquent preaching of Griffith Jones in the churches of Carmarthenshire and Pembrokeshire in 1714. No such preaching had been heard within the walls of the Established Churches since the days of the Puritans, and the people flocked from all parts in thousands to hear the Gospel proclaimed in the real Welsh "hwyl". His splendid voice, attractive personality, and earnest desire for the salvation of men took the people by storm. The traditions of his marvellous preaching remain in Carmarthenshire to this day, but the story of his first revival has never been written. But it created jealousy and roused the opposition of some of the clergy of the Diocese against the revivalist. He was arraigned before his Diocesan, Adam Ottley, at Carmarthen. Sir John's friendship proved itself a real boon to Griffith Jones in this crisis, for his influence in the diocese was very powerful. In a letter from Picton Castle, dated 9 Oct. 1714, giving an account of the trial, Sir John says:—

> "That Mr Jones of Laugharne has lately undergone a Sort of Tryal before the Bishop of St. David's at Carmarthen, where several of the clergy appear'd against him, whose principal accusation was his neglecting of his own Cure, and intruding himself into the churches of other Ministers without their leave, the contrary whereof was manifestly prov'd, viz., that he never preach'd in any other place without being invited either by ye Incumbent, Curate, or some of ye best inhabitants of the Parish. That he had indeed preach'd twice or thrice without ye walls of

[1] Abs. No. 3773.

> y^e^ Church, the reason of w^ch^ was because the church was not large enough to contain ye hearers, which sometimes amounted to 3 or 4000 people. That his defence was so clear and satisfying that the Bp declar'd he was willing Mr. Jones should preach any where, having an invitation from the Min^r^ of y^e^ place. That Mr. Jones is very importunate with him to procure some more Bibles and other good Books from Mr. Auditor Harley, to whom he desires a tender of that charitable request may be made with his humble service."[1]

From this time forward the relationship between the two reformers became very intimate. In 1716, Sir John placed Griffith Jones in the living of Llanddowror, and in 1720, Griffith Jones is married to Sir John's sister Margaret.[2] We have several letters of Sir John showing how he encouraged his young friend to take up the increasing burden of his own life—the moral reformation of his country. One of these letters must suffice here. Writing to Griffith Jones, in an undated letter, Sir John says:—

> "I believe that there has been scarcely any age, since the first publication of the Gospel, wherein men talked and wrote more irrationally (that is, on the subject of religion) and lived and acted more immorally, than at the present time. There might have been more superstition formerly; but now much more profaneness. O! my dear friend, let all the servants of God be exhorted (as the excellent Bishop of Sodor and Man used to do his auditory) to pray earnestly to God for those who do not pray for themselves, and to resolve with Joshua, that whether men will part with their idols or not, they themselves and their houses will continue to serve the Lord; and who knows how far their faithfulness and charity may prevail with God to withhold the vials of his wrath, ready to be poured out upon this rebellious nation."[3]

Now, it seems true to say, after the examination of the foregoing evidence, that Sir John Philipps had a powerful influence over Griffith Jones, who profoundly influenced the subsequent developments of the revival movement in Wales.

It seems equally true to say that Sir John's influence

[1] Abs. No. 4163.

[2] All the biographies of Griffith Jones call her the half sister of Sir John. This is an error. She was his sister.

[3] *Letters of the Rev. Griffith Jones*, 1832, pp. ix, x.

over the leaders of the revival movement in England was powerful and far-reaching.

In the year 1729, a small religious society was formed at Oxford. It is scarcely an exaggeration to say that the formation of this little society was a red-letter day in the history of this country, for it transformed the revival movement and the history of the world to a very large extent. At first it consisted of four members only, viz., William Morgan, commoner of Christ Church; Samuel Wesley, student of Christ Church; Robert Kirkam, of Merton; and John Wesley, Fellow of Lincoln. These young men were subsequently joined by John Gambold, servitor of Christ Church; John Clayton, of Brazenose; Benjamin Ingham, of Queen's; George Whitefield, servitor of Pembroke; and several others. The association of Sir John Philipps with these eminent leaders of revival and reform is alone a sufficient title for distinction. If we can in addition prove his influence over these Oxford Methodists, and his service to them, we shall make good his claim to a glory of which Welshmen, at any rate, may well be proud. The direct testimony of the leading Oxford Methodists, in their letters and journals, is sufficient to prove beyond doubt Sir John's beneficent influence over these revivalists during the most critical and formative period of their lives. At a time when the religious societies were regarded with jealousy, and their members with prejudice, and often with derision, he sustained these leaders of new movements with a liberality so noble and a hospitality so benevolent that must have left a deep impression on their minds. It is no wonder, then, that they always mention his name, and his acts of kindness to them, with deep affection.

It is very difficult to determine the time when Sir John began to encourage and support the Oxford Religious

Society. It is very probable that he knew several of its members before the formation of the society in 1729. John Gambold, for instance, who entered Christ Church College in Oct. 1726, hailed from Sir John's own county—Pembrokeshire—and was a brilliant son of his first schoolmaster at Llanychaer and afterwards at Puncheston, viz., William Gambold, the author of a Welsh Grammar, who subsequently became the rector of these parishes. William Gambold was a schoolmaster and clergyman after Sir John's heart, a man of "unaffected piety and purity of manners". It is certain that Gambold and his two sons, John and William, both of whom became great scholars and great revivalists, knew Sir John's "constant course of private donations". John Gambold joined the Oxford Methodists in March 1730.[1] John Clayton, who entered Brazenose in 1725, became a member of the "holy club" in April 1732.[2] A letter from Clayton to John Wesley, dated from "Oxon, Aug. 1, 1732", proves that both Wesley and Clayton were on terms of close friendship with Sir John before that date; he writes:—

> "I hope you will not forget to pay my due compliments to Sir John Philipps, Mr. Wogan, and all my other good friends."[3]

Benjamin Ingham also joined the band in the year 1732. He was one of the Missioners to Georgia in 1735. On the Sunday before he embarked, viz., Oct. 12, 1735, he writes of his visit to Sir John in these words:—

> "Thence I went to Sir John Philipps, a very worthy gentleman, and a devout Christian, who showed me a great deal of respect, and did me many favours when I was in London, where, having exhorted one another, we kneeled down to pray, and so parted."[4]

---

[1] *The Works of John Gambold*, 1789, p. ii.

[2] John Wesley's letter to R. Morgan, sen., in *Wesley's Works*, vol. i, pp. 13, 14.

[3] Tyerman's *Oxford Methodists*, p. 29.

[4] *Ibid.*, p. 67.

Another event occurred at this time which profoundly affected the course of the revival movement. The Governors and Trustees of the new Colony of Georgia persuaded John and Charles Wesley and Benjamin Ingham to go as Missioners to that Settlement, and on the 14 Oct. 1735, they left London in a boat for Gravesend to embark on the transport ship Simmonds for Georgia.[1] Sir John Philipps was deeply interested in the promotion of that philanthropic Settlement, mainly composed of discharged prisoners and Salzburg fugitives. The story is too long to relate here. It is an error to say that the Society at Oxford "practically collapsed" when John and Charles Wesley left Oxford in 1735.[2] The leadership was for the time entrusted to Richard Morgan, a pupil of John Wesley, and a brother of William Morgan, one of the first members. It is difficult to say whether these Morgans were remotely connected with the Principality or not. Tyerman, the historian of the Oxford Methodists, confuses several Morgans in his various accounts.[3] William Morgan, the first Oxford Methodist died in Sept. 1732.[4] Richard, his brother, entered Lincoln College on the 23 Nov. 1733.[5] Richard Morgan writes to John Wesley from Oxon, Nov. 27, 1735:

> "I do not doubt but we shall be able to send you a colony of thorough good Christians. I have undertaken the care of Bocardo. I go there three days in the week, and Mr. Broughton a fourth, etc."[6]

In this letter he expressed an earnest desire to go to Georgia,[7] but his father ordered him "to study physic at

[1] *Wesley's Journal*, vol. i, under the date.

[2] Perry's *History of the English Church*, 2nd Ed., vol. iii, p. 63, and Lecky's *History of the Eighteenth Century*, vol. ii, p. 553.

[3] Compare Tyerman's *Whitefield*, vol. i, pp. 14, 56, 173, and 174.

[4] Tyerman's *Wesley*, vol. i, p. 84.

[5] Foster's *Alumni Oxon.*

[6] Tyerman's *Wesley*, vol. i, p. 131.

[7] C. H. Cruikshank's *History of Methodism in Ireland*, vol. i, p. 12.

Leyden."[1] He married soon afterwards and lived in Ireland. Wesley visited him in 1769.[2] The object of this elucidation is to prove Sir John's interest, influence, and services to the movement at a critical period in its history. When Richard Morgan was about to leave Oxford, George Whitefield assumed the leadership of the Oxford Society. George Whitefield entered Pembroke College on the 7th Nov. 1732, and joined the Oxford Methodists early in 1735. He left Oxford in 1735, and returned again early in 1736. He shall now tell his own story of the circumstances of his return :—

> "But when I came to Oxford, my friends there urged several reasons for my continuing at the University. The 'Mr. Wesleys had not long gone abroad, and now no one was left to take care of the prison affairs,' etc. They further urged that God blessed my endeavours *there* as well as at Gloucester; that the University was the fountain head; that every gownsman's name was legion; and that if I should be made instrumental of converting one of *them*, it would be as much as converting a whole parish. At the same time, unknown to me, some of them sent to that great and good man, the late Sir John Philipps, who was a great encourager of the Oxford Methodists; and though he had never seen, but only heard of me, yet he sent word he would allow me £30 a year, if I would continue at the University. Upon this, finding the care of the prisoners would be no more than, under God, I could undertake with pleasure, and knowing the University was the best place to prosecute my studies, I resolved, God willing, to wait at Oxford a blessing on the first fruits of my ministerial labours."[3]

In a letter to John Wesley, dated London, Sept. 2, 1736, Whitefield informs Wesley that Richard Morgan had recommended him to Sir John Philipps, and praises the faithful support of Sir John Philipps to the Oxford Methodists at this period :—

> "The Lord put it into the heart of our dear friend Mr. Morgan to inform Sir John Philipps of our affairs; who immediately sent

---

[1] Letter of Hutton to J. Wesley in Tyerman's *Wesley*, vol. i, p. 132.

[2] *Wesley's Journal*, July 15.

[3] "A Short Account of God's Dealings with George Whitefield." Tyerman's *Whitefield*, vol. i, pp. 42, 43.

> me word that he would allow me £30 a year, if I would continue at Oxford and superintend the affairs of the Methodists. Providence directed me to accept of his kind offer; accordingly I preach every Sunday to the prisoners, and follow your steps as close as possible. . . . . Sir John Philipps is very much in our interest, and a blessed instrument of supplying our wants, and of encouraging us in our weak endeavours to promote the Gospel of our Lord and Saviour Jesus Christ."[1]

This letter to Wesley was written during Whitefield's first visit to London. Whitefield met Sir John Philipps for the first time on this occasion. He records the event as follows:—

> "In the evening [of Aug. 4, 1736] I reached the Tower, and was kindly received by my dear friend [Thomas Broughton]. The remainder of the week was spent in visiting Sir John Philipps, etc., who were very glad to see me."[2]

He returned to Oxford early in October 1736. The Religious Society during that winter met at his room, and it flourished as it had done under Wesley's superintendence.

> "Several dear youths were quickened greatly, and met daily at my room to build up each other in their most holy faith."[3]

These young men were supported in the University by Sir John Philipps, Sir John Thorold, and Lady Betty Hastings. In the following account Whitefield refers to these, and especially to Sir John's further support to himself.

> "God raised up friends for our temporal support. The late Honourable Betty Hastings, that elect lady, allowed some of them two or three small exhibitions. I also partook of her ladyship's bounty; and a gentleman, whose heart was in an especial manner knit to me when in London, was stirred up, without being solicited, to send me, not only money for the poor, but also a sufficiency to discharge debts I had contracted for books before I took my degree. Upon his recommendation, also, I was chosen a corresponding member of the Society for Promoting Christian Know-

---

[1] Tyerman's *Whitefield*, vol. i, pp. 56-57.

[2] *Further Account of God's dealings with George Whitefield*, 1747, p. 7. Tyerman's *Whitefield*, vol. i, p. 55.

[3] *Ibid.*, p. 9. Tyerman's *Whitefield*, p. 57.

> ledge,[1] which I rejoiced in, as it gave me an opportunity of procuring books at a cheap and easy rate for the poor people."[2]

Charles Wesley returned from Georgia in 1736. Two days after his arrival in London, he visited Sir John Philipps, whose house in London seems to have been the sanctuary of the leaders of religious and moral reform in this and other countries during this time. The record of this visit is preserved in *Charles Wesley's Journal*:—

> "1736, December 6. I waited upon good old Sir John Philipps who received me as one alive from the dead. Here I heard a most blessed account of our friends at Oxford; their increase both in zeal and number."[3]

There is a note in *The Life and Times of Selina, Countess of Huntingdon*, to the effect that Sir John Philipps was one of the first members of the Methodist Society at Fetter Lane.[4] Now, "the little Society", which afterwards met in Fetter Lane began at the Rev. Mr. Hutton's house in College Street, Westminster, on May 1st, 1738.[5] Sir John Philipps died on January 5, 1736-7. The Methodist-

[1] The authors of *Two Hundred Years* are inaccurate in the following statement:—"When the religious meetings at Oxford—began in 1729—issued in the movement (1738) headed by John Wesley and George Whitefield, the S.P.C.K. did not take the side of the innovators, but rather opposed them, as we gather from its publications at the time. It was adverse to "enthusiasm", and one is prepared to find no representative of Mr. Wesley's School on its list of members. Although John Wesley's father had been a member of the Society until his death (1735), neither of his sons, John or Charles, appear on its lists. The name of Fletcher of Madely, Grimshaw of Haworth, Berridge of Everton, and Whitefield are likewise absent. The Society, like the rulers of the Church, was under the deadening influence of the Whig policy," pp. 127-8.

John Wesley was made a member of the Society on August 3rd, 1732, *Tyerman's Wesley*, vol. i, p. 83.

The Society supplied Wesley and Whitefield with books for the poor, and for the prisoners at Oxford.

[2] Tyerman's *Whitefield*, vol. i, 58.

[3] *Charles Wesley's Journal*, vol. i, p. 56.

[4] Vol. i, p. 77.

[5] *John Wesley's Journal*, under date.

Moravian Society formed on May 1st, 1738, was really a reconstruction, under the guidance of John Wesley and Peter Böhler, of one of the older religious societies, a society over which the Rev. Mr. Hutton had presided for many years. John Wesley preached to this society in 1735, from the text "One thing is needful"; and his sermon was the means of the conversion of James Hutton, the eminent Moravian, and of his sister.[1] Sir John Thorold and Sir John Philipps were members of this older society. In a letter written by Sir John Thorold to John Wesley, dated from "St. James's Palace, May 24, 1736", he informs Wesley that:—

> "Sir John Philipps has been for several weeks hindred from attending the Societies, by reason of sickness, and infirmities."[2]

The inference from the foregoing testimonies is clear and convincing. Sir John Philipps was a friend and patron of some of the members of the Oxford Methodist Society before its formation in 1729; John and Charles Wesley were on terms of close intimacy with Sir John before 1735; when the Wesleys left Oxford for Georgia, Richard Morgan was entrusted by John Wesley with the superintendence of the society and its prison work; Richard Morgan knew Sir John, and when his father insisted upon his going to Leyden to study physic, he wrote to him recommending young Whitefield as his successor; Sir John offered Whitefield an annuity of £30, and more if necessary, whilst he would remain at Oxford; from 1735 to 1737, Sir John became the chief patron of the Oxford Society and its young members, supplying nearly all their wants; his house in London became during this period the meeting-place and asylum of all the young leaders of the new Oxford movement which forms an epoch in English history. It is difficult to estimate Sir John's influence over these young

[1] Tyerman's *Wesley*, vol. i, p. 108. [2] *Ibid.*, vol. i, p. 132.

men during this critical period of their lives, but we are safe in saying that it was powerful, for all agree in specially emphasising his strong personality, his saintly character, and his genuine anxiety and efforts to promote the revival of religion and the moral reformation of the people. They found in him a father, who had been engaged in the movement for over a quarter of a century, full of wisdom and practical experience. His encouragement, example, and protection was instrumental in inspiring them to activities along many separate and varied lines of action.

A friend and patron of John and Charles Wesley, the founders of Wesleyan Methodism; of George Whitefield, the founder of Calvinistic Methodism; of John Gambold, the eminent Moravian bishop and poet; of Benjamin Ingham and John Clayton; and of Griffith Jones, Llanddowror, the Welsh Church Evangelical revivalist, and founder of the Circulating School movement in Wales, etc., deserves better fame than he has hitherto obtained among his own countrymen. I have dwelt on this aspect of Sir John's life and work for the reason that all his religious and philanthropic efforts were entirely due to his religious motives.

2.—The Societies for the Reformation of Manners.

The Societies for the Reformation of Manners were offshoots of the Religious Societies. They came into existence about 1692. Queen Mary addressed a letter to the Justices of the Peace of Middlesex, on July 9, 1691, recommending the administration of the laws "against profaning the Lord's Day, drunkenness, profane swearing and cursing, and all other lewd, enormous, and disorderly practices". In January 1692, the King issued a proclamation against vice and immorality. The first Society for the Reformation of Manners was formed to secure the objects aimed at in these

royal proclamations. A central organisation was afterwards established, composed of the leading men of London, Members of Parliament, eminent lawyers, magistrates, etc., who banded themselves together to inform and secure information against the transgressors of the laws of the realm. They agreed to pay over the fines to charities, and to defray all the expenses of prosecutions from the subscriptions of the members. The Archbishop of Canterbury and the leaders of the denominations encouraged and stimulated the clergy to join these societies. The association of Churchmen and Dissenters in this work, although objectionable to some, was an effective agency for spreading the spirit of toleration which was characteristic of this period. Sir John Philipps was one of the leading and most active members of the central organisation for the Reformation of Manners, and a large subscriber to its funds from its commencement. The short notice of his death in *The Gentleman's Magazine* records that he was "one of y^e^ Society for Reformation of Manners."[1] Affiliated societies were organised throughout the land.

These societies were formed in many of the counties and towns of Wales. Pembrokeshire and Carmarthenshire had both central and local associations as early as 1699. The first record is a letter addressed to Sir John Philipps, dated Nov. 29, 1699, from Pembroke, which "Saith, the Clergy are zealous to promote Reformation, and intend to unite very speedily".[2] Another letter from Carmarthen is worth quoting in full:—

> "(Lay) Mr. Lloyd, of Alty Cadno, Carmarthenshire, South Wales, to Mr. Chamberlayne, Aug. 1st, 1700. That the Clergy and Members of his Society are much encouraged by their Correspondence w^th^ this Society. Himself gratefully accepts the Correspondence, & promises his best assistance. That some of the prime Clergy are cautious abt Associating, he Supposes they

[1] *Gent. Mag.*, 1737, p. 60. [2] Abs. 4.

> delay it till the Bishop is appointed. That some cavil at the word Association, & that has retarded several Gentlemen. That they are so dispersed that they have few meetings unless accidentally, and some promise to do their Duty without entering into any Society, & those that have entered themselves do meet once a month or Six Weeks. That the proceedings at the Quarter Sessions hath had a visible effect on the Gentry. That the Design of Schools is most likely to take effect, when the Manners of the people are reformed which they are now endeavouring. That he will from time to time give account to the Society of their success & difficulties."[1]

Another letter from Carmarthen, dated 19 May 1701, is a fair example of the reports of the effects of these associated efforts to reform the manners of the Welsh people at this time :—

> "There are some Societies for Reformation of Manners which have been so successful, that Drunkenness, Swearing, Profanation of the Lord's Day, &c., are generally suppress'd and the State of Religion very much mended."[2]

The movement created and circulated its own literature, and the amount dispersed was immense.[3] The Society for Promoting Christian Knowledge rivalled the Society for the Reformation of Manners in its promotion of this movement, and particularly in the circulation of special literature. The first step taken by the S.P.C.K. to provide Welsh literature was an order for the translation of pamphlets relating to this crusade against immorality and law breaking. The following Minute is recorded under 24 February 1700-1 :—

[1] Abs. 146. [2] *Ibid.* 299.

[3] The following is an example of one distribution in London and Westminster:—

> "Mr. Serjeant Hooke reported that the Society for Reformation of Manners had dispersed about thirty thousand printed Papers throughout all the publick Houses in and about London and Westminster, and that these Papers were well received in all these Houses, tho' between six and seaven thousand in number, except in about twenty of them."—*Minutes of S.P C.K.*, June 16, 1701.

"Ordered that Dr. Evans be desired to find out a fitt person who may translate into Welch the following Books and Papers, vizt. :—

"1. A Perswasive towards the Observation of the Lord's Day.[1]

"2. The Caution against Swearing.[2]

"3. The Caution against Drunkenness.

"4. A Rebuke to uncleanness."[1]

The circulation of so much literature, and the prosecution of so many persons for Sunday trading, profane swearing and cursing, drunkenness, and immorality, must have done an appreciable amount of good in preparing the way for the great revival. Sir John warmly advocated and supported this movement with his purse, and by his own noble example. Defoe attacked the movement, and suggested to the superior classes to try the effect of a little good example in reforming their inferiors. Sir John's actions could not be taunted thus; he attacked the vices of the upper, as well as the lower classes. We have one striking example of this; for some reason Mr. Harcourt, Clerk of the Peace for Middlesex, had challenged Sir John to a duel. Sir John, in a dignified manner, refused the challenge, in spite of the greatest provocation. The Society for Promoting Christian Knowledge sent him a vote of thanks on that occasion in the following words:— "Resolv'd that the thanks of this Society be given to Sir

[1] No. 1 and 4 of these were translated by Sion Rhydderch at the request of John Vaughan of Derllys under the following title:—

"Cilgwth neu Ergyd at Halogedigaeth. Ymmha un yr Annogir hen ac Jeuaingc i gwbl ymroi i wellhâad Buchedd, Gan droi at yr Arglwydd Mewn pryd, cyn iddo ef dywallt ei Farnedigaethau trymmion yn ein herbyn: Ynghyd a chymhelliad diragrith i gadw 'n Sanctaidd y Dydd Sabboth, neu un Dydd mewn saith; yr hyn a Orchymmynodd yr Hollalluog i gadw ai dreulio'n ddilwgr; Troseddiad pa un yw 'r Mwyaf O Bechodau ein cydwladwyr y *Cymru*. O gyfieithaad ac Argraphiad John Rhydderch. Ac ar Werth ganddo ef."—Ashton, *Hanes Llenyddiaeth Gymreig*, t. 201.

[2] "Na thwng ddim." Llundain 1703. *Llyfr Cym.* 272 and 283.

John Philipps for the Noble and Christian Example he has shown in refusing a Challenge after the Highest Provocation Imaginable, and that the Lord Guilford be pleased to acquaint him therewith."[1]

3.—Society for Promoting Christian Knowledge.

Of the Society for Promoting Christian Knowledge, Sir John Philipps was one of the earliest and most distinguished members. This venerable Society was established on March 8, 1699, by Lord Guilford, Sir Humphrey Mackworth, Justice Hook, Dr. Thomas Bray, and Colonel Colchester.[2] The two main objects to which the new Society immediately addressed itself were the establishment of Charity-schools and the circulation of religious books.

On April 5, 1699, the new Society "Resolv'd that Sir John Philipps and Mr. Yates be desired to be Members of this Society, as also Mr. Martyn".[3] This was the first requisition for additional members, and it will be noticed that Sir John was the first name added. He was, therefore, all but one of the original founders. His first attendance and payment were made on Oct. 11, 1699. From this date forward, it is no exaggeration to say that Sir John was one of the most active and liberal members of the Society. The Minutes and Correspondence show that he was, by turns, elected to its honorary offices, and was from time to time entrusted with much executive work requiring personal weight, and skilful negotiation, in its prosecution. What he was to the Society is admirably described in the resolution of the Committee on hearing of his death. They express their "great concern for the loss of a Gentleman who had so many years been the Ornament, and in a great measure the

[1] *Minutes of S.P.C.K.*, 21 Dec. 1699. [2] *Minutes* under date. [3] *Ibid.*

Support, of the Society; and to whose Example, liberal contributions, and indefatigable endeavours, the success which by the Blessing of God, the Society had met with was very much owing".[1]

Sir John took an active share in every branch of the Society's work at home and abroad. He contributed liberally to its various enterprises. Still, it is true to say that he was more specially interested in promoting its work in Wales. The prominent part which he took in the organisation and support of the work of this Society in Wales, is one of the first among his many claims to be remembered. Before I proceed to exhibit his special interest and labours in promoting its work in Wales by a series of extracts from the records of the Society, it will be interesting to give a selection of extracts to illustrate his interest in its general work.

We find that on March 10, 1700-1, the Society—

> "Order'd that Sr John Philipps be desired to speak to Sr George Rook [Admiral Rook, who captured Gibraltar in 1704] about dispersing the Seaman's Monitor, together with the Kind Caution against Swearing, and the Perswasive to the Observation of the Lord's Day amongst the Saylors in his Majesty's Navy."

And, it was reported in the next meeting, on March 17, 1700-1—

> "That Sr John Philipps has spoken to Sr George Rook about dispersing the Seaman's Monitor, &c., amongst the Seamen, which Sr George ha's readily promised to do to the utmost of his power."

It is interesting to learn that Sir John was the first to suggest the establishment of the Westminster Workhouse. The London Workhouse in Bishopsgate St. was one of the first of these institutions, and as a social reformer, Sir John had been deeply interested in the experiment. On March 2, 1703-4, we read that—

[1] *Minutes*, Jan. 11, 1736-7.

> "Mr. Nelson acquainted the Society that he had recd a letter from Sr John Philipps, wherein he propose's the Erection of a like Workhouse in the Liberty of Westminster, as ha's been Erected in the City of London, he being of opinion that the same Act of Parliament which empower'd the City of London to set up such a Workhouse, extend's also to the Liberty of Westminster."

The following is a further example of his genuine sympathy with the poor. At the Committee on January 24, 1705-6—

> "Sir John Philipps moved that a Poor's Box may be sett up in some convenient place at the Societie's Meetings where such Gentlemen as are so disposed may putt in their Charity with Secrecy: especially since it appear's that great mercy may be shewed to the poor, with small sums of money, which motion was refer'd to the Standing Committee; And the Committee is also to consider of some proper Book which may with advantage be putt into the hands of poor people, lately redeem'd from Prison."

The revocation of the Edict of Nantes drove hundreds of thousands of French Protestants into exile. Many of the refugees came into this country. The story of their settlement, churches, and industries is an interesting chapter in English history. Sir John Philipps for many years led, in this country, in providing hospitality and in relieving the poorer classes of these persecuted people. He introduced a Bill to naturalise foreign Protestants into Parliament;[1] this passed into an Act of Parliament in 1712.[2] When the Palatine Christians were exiled in 1709, and the Queen voted a sum of money to support them, Sir John was one of the Commissioners who were appointed by Letters Patent under the Great Seal.[3] He was also one of the leading supporters of the Salzburgers, and contributed largely to the fund for settling them in Georgia. There are many references in these records to Sir John's philanthropic work among these refugees.

[1] *A Chapter in English Church History*, p. 2.

[2] *A Letter to Sir John Philipps, Bart., occasion'd by a Bill brought into Parliament to Naturalise Foreign Protestants.* London, 1747.

[3] *Two Hundred Years Ago*, pp. 386-7.

He was greatly interested in foreign missions. Reference has already been made to his efforts to persuade Griffith Jones to go to Malabar as a schoolmaster under the Danish missionaries. He writes to the Society on the 13 Sept. 1711 :—

> "That if a present of the Portuguese Testamt were made to the more considerable Benefactors to ye Malabar Mission, as also to the E. India Company, and Portuguese Merchts, whether it might not be of Service to ye Designe."[1]

On the 7 Oct. 1729, he writes and

> "Encloses a Bill for £100 on Mr. Herne toward the support of Mr. Schultze[2] from a private Benefactor."[3]

This private benefactor, we presume, was Sir John himself, for he generally concealed his name in cases of large donations.

He was a great supporter of the Arabic impression of the New Testament published by the Society. He writes on the 17 July 1725 :—

> "Recommending it to ye Society in order to gain Sir Robert Walpole's good offices for procuring the King's Bounty to ye Arabick Impression, to draw up a fresh representation of that undertaking and to lay it before Sir Robert, and to present him with a Copy of the largest Arabick Psalter, finely bound, and a copy of ye Extracts of Letters relating to the Impression; and at the same time humbly to put Sir Robert in mind of his kind promise to him[4] about that affair."[5]

The Society had supplied Wales with a large impression of the whole Bible in 1717-8. The Principality responded worthily to its appeal for subscriptions to print this Arabic New Testament. The following is one example out of many :—

[1] Abs. 2,801.

[2] Benjamin Schultze, the Danish missionary, and the famous Indian linguist.

[3] Abs. 10,450.

[4] Sir John was uncle to Sir Robert Walpole's Lady.

[5] Abs. 8,361.

> "Tho. Richards at Llanfyllin Montgomrᵉ 16th Decr 1726. That towards encouraging the Impression of the N. Test. in Arabick he has not been able to collect in near 2 years time more than 16*l.* 10*s.* 6*d.* wch with his own makes the whole 17*l.* 11*s.* 6*d.* which he will return in a short time."[1]

The first attempts of the Society to introduce hymns and popular sacred melodies into the services of the Churches in England and Wales were zealously opposed. Sir John, however, was in this, as in other matters, on the side of reform. He writes on the 27 July 1729:—

> "That he can't comply with those Gentlemen's sentiments, who object against the last paragraph in the Society's Circular Letter relating to Divine Musick, and gives many reasons for the same, and quotes several Texts, both in the Old and New Testaments, of the good effect Divine Hymns have had, and how acceptable they are to Almighty God &c."[2]

His son, John Philipps, writes further on this subject, on July 31, 1729:—

> "That as to the last paragraph in the letter, he is very sensible the corruption of youth is not a little owing to prophane and loose Songs and Ballads, and wishes there could be a composition of wholesome and pious authors in their room, and if any Member of the Society is engaged in an undertaking of that nature he shall readily subscribe for a quarter of a hundred to disperse occasionally."[3]

The records of the Society are full of references to Sir John's great work for education. He was one of the most progressive educationists on its Committee. He made several attempts to establish a training institution for teachers. On the 25 Oct. 1708 "he proposed a method for training up Schoolmasters for yᵉ Charity-Schools". This was referred to a committee, which reported on Nov. 11, 1708, that "The Society agreed that Mr. Skeate and Mr. Gardner be desired to favour the Committee with their company to consider of Sʳ John's 1st Proposal, for training up Schoolmasters for Charity-Schools".[4]

[1] Abs. 9,092. [2] *Ibid.* 10,278. [3] *Ibid.* 10,301. [4] *Minutes*, Nov. 11, 1708.

The Committee decided against his proposal on the 18 Nov. 1708, on account of the expense.

On the 13 Sept. 1711, he writes to the Society:—

> "That some passages in Dr. Snape's Sermon seem to countenance the design of introducing Xtian Authors into Grammar Schools as p'ticularly in page 25 & 26 which he recommends to the Society's serious consideration."[1]

He pursues this subject further in a letter dated 22 Sept. 1711, in which he desires

> "To congratulate the Society on her Majties late gracious Letter to both the A. Bps, which if duly attended to and comply'd with by the persons concern'd therein would render us the happiest nation upon earth. That he can't but observe what encouragemt there is given in this Letter to the design of recommending Xtian Authors to Grammar Schools when we are so plainly told in it:—*That the pious Instruction & Education of Children (in general) is the surest way of preserving & propagating the knowledge & practice of true religion &c.* which with relation to ye Charity-Schools is there called *an excellent work.* That he is so much affected with what her Majtie and Dr. Snape have sd upon this subject, that he can't forbear any longer to propose the reprinting an excellt Latin Author hardly known in this Kingdom vizt Cœlius Sedulius. It contains the Mirabilia Divina of the Old and New Testamt and at the close of every Story or Miracle will be found some bright thought of the Author's. 'Tis in Hexameter, wrote in imitation of Virgil. That it is a small Book and a large impression will not cost much. That he thinks the Society cannot well bestow a little money to more advantage than by printing and recommending this Book to the Teachers of Grammar Schools thro'out the Kingdom."[2]

On the 20 October 1711, he writes:—

> "That Dr. Snape's promotion to the Mastership of Eaton School is a very happy incident, and may conduce much to ye adopting of Xtian Authors into such Seminarys."[3]

On the 3 Jan. 1711-2, he writes to congratulate the Society on its despatch of so many references:—

> "And that he hopes they will now have time to consider of the method of recommending Xtian authors to Grammar Schools: That our Learned Seminaries seem to have forgot the main end of

[1] Abs. 2,801. [2] *Ibid.* 2,802. [3] *Ibid.* 2,854.

their institution wch undoubtedly was to instruct our youth in the Xtian, and not in the pagan Philosophy and Religion; that the former is a solid and substantial thing leading to inward peace & comfort among all ye difficulties of this world, and to everlasting Glory in the life to come, but the other without this is vain and empty, good for nothing but to put mankind up & swell yt pride wch already burns too fiercely in human nature."[1]

When the Society proposed to publish the first part of Munro's *Work on Education*, Sir John writes, on Jan. 10, 1711-2 :—

"That he is very much pleas'd to hear that the Society have under consideration the printing of the first part of Mr. Munro's Book of Education by itself. That if it be resolv'd on he supposes ye worthy Author is to be made acqted wth the Designe, and yt the Society's affaires would receive a manifest advantage by corresponding with a person that has so distinguished himself from other writers by engaging the youth in an early piety."[2]

He writes again on May 26, 1712 :—

"That he is glad to understand Mr. Munro's Book is order'd to the press, and he hopes the number will be increased to 1500."[3]

Our last extract under this head is from a letter dated 20 Sept. 1712, in which Sir John says :—

"That he has lately heard that the Society of Schoolmasters in London was like to drop for want of some assistance, & therefore he recommends it to the Society to consider whether it would not be worth their while to abridge their expence in some branch of their design as could best admit of it, to support a Society which seems to promise most happy consequences, and instances one branch of the Society's expense as what may bear to be abridged, namely, the printing a less number of the larger Accounts of Charity Schools: that as the case now stands the most effectual way to raise more Schools is to take care of those already erected: that they be frequently visited by the Reverend Clergy and other sober Trustees and Contributors; that the Children be strictly examin'd as to their proficiency not only in reading and having their Catechism by heart, but also in the right understanding & sincere humble practice of what they know; & that the Masters and Mistresses be seriously admonished of their great Trust, & exhorted to be faithful to it, on which (under God) depends all hopes of good success."[4]

[1] Abs. 2,940. [2] *Ibid.* 2,942. [3] *Ibid.* 3,083. [4] *Ibid.* 3.254.

To Sir John Philipps belongs the honour of first directing the attention of the Society for Promoting Christian Knowledge to the Principality, and the credit of encouraging its first efforts to supply the needs of its poor inhabitants. In his advocacy of the claims of the poor people of Wales on the new society, he was nobly supported by a number of influential and patriotic Welshmen, who, happily for Wales, were among its early members and correspondents. Of these, the most notable were Sir Humphrey Mackworth, one of the five original founders; Dr. John Evans, the auditor of the Society for the Propagation of the Gospel in Foreign Parts; Bishops W. Lloyd, of Worcester, John Evans, of Bangor, and Humphrey Humphreys, of Bangor and of Hereford; Dr. John Jones, Dean of Bangor; John Vaughan, of Derllys, the father of Madam Bevan; Griffith Jones, of Llanddowror; and Moses Williams. A full account of the labours of the Society in Wales, in association with these and other eminent Welshmen, during the lifetime of Sir John Philipps, would form one of the most romantic chapters in its early history. These early labours, which mark an epoch in the history of Wales, were conducted along the lines of the Society's work in other parts. They comprised the organisation of the Principality into districts for the purpose of correspondence; and into voluntary associations and bands for various designs; the erection of charity-schools; the provision of parochial and diocesan libraries, and the distribution of good books.

The charity-school movement will be noticed separately. The influential part which Sir John Philipps took in the organisation of Wales into districts for the purpose of correspondence, and into voluntary associations of various kinds for the cultivation and support of the devotional life, and the promotion of good works, has been touched upon

already. I shall only add a word here on the historical significance of this part of the Society's work in Wales. It deserves more attention than it has received. The religious status of Wales in the beginning of the eighteenth century was in many respects far from ideal. The state of religion in the Established Church in Wales in this period was undoubtedly very unsatisfactory from many points of view. Nevertheless, the state of things in the Principality was not so bad as they are imagined to be by our historians. The truth is, our historians have not yet written the history of this period from original sources. The period is not yet properly understood, and therefore is not properly appreciated. Besides, what Mark Pattison said in his essay on the "Tendencies of Religious Thought in England", which appeared in the famous *Essays and Reviews* in 1860, is still true of Welsh ecclesiastical history :—"We have not yet learnt, in this country, to write our ecclesiastical history on any better footing than that of praising up the party, in or out of the Church, to which we happen to belong."[1] The Evangelicals and the Methodists of Wales revolted against the spirit of the eighteenth century, and they have made a byeword of it by pouring unmeasured contempt upon it by way of contrast with the spirit of their own movements. Their grotesque representations of the moral condition of Wales, and the condition of the Established Church in Wales during the period preceding the Methodist movement, have been hitherto accepted as historic truth. And there are no symptoms that the period of passionate hostility to the eighteenth century is at an end, for in the short *History of Wales*, by Mr. Owen Edwards, just issued, we read :—

"The eighteenth century was a century of indifference in

[1] *Essays by Mark Pattison*, vol. ii, p. 43.

> religion in Wales, the nineteenth century was a century of enthusiasm. The church at the beginning of the eighteenth century, at any rate as far as the higher clergy were concerned, was apathetic to religion and alive only to selfish interests. The Whig bishops were appointed for political reasons; they hated the Tory principles of the Welsh squires, and they neglected and despised the Welsh people they had never tried to understand. In England, the Defoes and the Swifts of literature were encouraged and utilised by the political parties; in Wales, where clergymen were the only writers, the Whig bishops distrusted them, and silenced them where they could, because they wrote Welsh. The Church did not show more misapplication of revenue than the State, perhaps; but, while the people could not leave the State as a protest against corruption, they could leave the Church. And during the middle of the eighteenth century, a great national awakening began. The trumpet blast of the awakening was Howel Harris."[1]

One could easily quote a lot of this kind of thing, always beginning and ending in the same strain, with this little, but important, variation, that a strong Evangelical always burns incense before the shrine of Griffith Jones rather than that of Howel Harris.

The official records of the Society for Promoting Christian Knowledge appended to this paper contain sufficient fresh evidence to alter these findings, and to substitute for a theory based on hearsay evidence, one founded on facts.

The Society's minutes and correspondence show that very early in the eighteenth century the whole Principality was rapidly organised into districts for the purposes of correspondence with the Society. By means of its correspondents the Society distributed its circulars and its packets of books. That the circulation of its literature stimulated the clergy and laymen of the Welsh Church to unite themselves for the promotion of religion, and to a reformation of some of their obsolete methods of conducting public and private worship; that it introduced to the

[1] Pp. 103-4.

Clergy and Laity of Wales new and more popular methods; that it directed their united energies into new channels of work—all these things are abundantly clear from the records.

As early as November 18, 1701—

> "Sr John Phillips reported that he had lately received a Letter sign'd by 31 Divines and Lay Gentlemen, some of them Correspondents with this Society, desiring the Ld Arch Bishop of Canterbury to issue out his Circular Letter to the Clergy of the Diocess of St. Davids enjoyning them upon all occasions to excite the Gentry to promote the Erection of Charity-Schools, the Catechising of youth, and Family Devotion at least twice a day. Also that his Grace had been pleased to promise to issue out such a Circular Letter within a fortnight."

This sort of record does not betoken utter "indifference to religion" or the utter "apathy of the clergy" in Wales, even at this early stage of this "century of indifference in religion in Wales". Many others of a similar nature may be read in the appendices to this paper.

One of the main objects to which the society addressed itself in Wales was the distribution of good books. As early as Feb. 24, 1700-1, the society ordered Dr. John Evans "to find out a fit person who may translate into Welch" four books and papers, already named. On the same date the society—

> "Ordered that Dr. Evans do bring to the next meeting a List of such Welch Books as are proper to be sent to the Correspondents in Wales."

This List was immediately drawn up and submitted.[1]

[1] The following is the List submitted by Dr. John Evans:—

"XXVIII. Dr. Evans's Catalogue of Books printed in the British Tongue, which he thinks proper to be sent to the Correspondents in Wales.

1.—Bishop Jewel's Apology.

2.—Dent's Plain Way to Heaven.

3.—Practice of Piety.

4.—Not mentioned.

5.—A.Bp. Usher's Method of Self-Examination.

Another "Catalogue of all Religious Books Printed in Welch" was drawn up for the Society in 1705, by Humphrey Humphreys, Bishop of Hereford, but I have failed to find it among its records.

The Society in its first years distributed all the suitable Welsh books it could lay hold of, and it very soon exhausted the sources of supply. There are records showing that its members bought up hundreds of copies of particular books

6.—A Discourse to the same purpose, Originally in Welch, by Mr. Owen, then sequester'd Vicar of Wrexham.
7.—Brough's Devotions.
8.—Quadriga Salutis, by Dr. Powel, originally in Welch, and by him Translated into English.
9.—Whole Duty of Man.
10.—Baxter's Call to the Unconverted.
11.—Mr. Gouge's Book.
12.—Shepherd's Sincere Convert.
13.—Several Small Tracts by Morgan Lloyd, originally in Welch.
14.—Hannes y Ffydd, originally in Welch.
15.—Bp. Griffyth on the Lord's Prayer, & on the Creed, originally in Welch.
16.—Bishop Ken on the Catechism.
17.—Oxford Catechism.
18.—Bp. Williams's Catechism.
19.—Plain Man's Way to Practise and Worship.
20.—A Dialogue between a Protestant & a Papist.
21.—Christian Monitor.
22.—Dr. Sherlock on Death.
23.—Bp. Prideaux's Euchologion.
24.—Vicar of Llanymddyfri's Religious Poems.
25.—Answers to the Excuses for not coming to Sacrament.
26.—Foulk Owen's Collection of Religious Poems.
27.—Tho. Jones's Collection of Religious Poems.
28.—Familiar Guide.
29.—Help to Beginners.
30.—Ashton's Methods of Dayly Devotion.
31.—Pastoral Letter.
32.—Dr. Beveridge's Sermon.
33.—The Best Companion.
34.—Unum Necessarium, A Discourse of Prayer, originally in Welch.

There's now in the Press:—

35.—Bp. Taylor's Holy Living.
36.—Christian Guide.
37.—The Best Guide."

from authors and booksellers for free distribution in Wales. When the supply was entirely exhausted the Society encouraged the issue of new editions of the old standard devotional works, and set its members to inquire for unpublished works in manuscript, several of which were found and printed. It also promoted translations of suitable English books, and a large number of this class was published during this period. The story of this branch of the Society's work in Wales is a glorious chapter. I have written a brief account of it elsewhere.[1]

Sir John Philipps took a leading part in the promotion and support of this work. He was an indefatigable distributor of the Welsh Bible, Common Prayer, Psalter, and devotional books and tracts. The records show that he dispersed as many as one thousand copies of the Psalter in Welsh at one time, and at another a whole impression of a devotional work by Bishop Gibson translated into Welsh.

It is now impossible to estimate the amount of his benefactions in support of this important means of the reformation of the Welsh people, for Sir John had the habit of always concealing his name in the case of his larger benefactions.

His interest and share in this work will be best exhibited by another series of extracts from the records of the Society.

The following extract seems to suggest that Sir John and his friends in Pembrokeshire had started book distribution before the foundation of the Society for Promoting Christian Knowledge in 1699:—

> "Mr. John Laugharne from St. Brides, Pembrokeshire, Dec. 7, 1700: That a Society is begun in that County, of Magistrates, Clergy, &c. Sr John Philipps having been the first Mover, & that

[1] *Seren Gomer*, January 1904, pp. 1-32.

they have disposed of Some good Books among y^e^ Poor, a Charity continued in that County for Some Years, and that they have some hopes of doing good."[1]

The minutes of the Society for the 13 January 1703-4 record that—

"S^r^ John Philipps desiring some of the Societies Books and Papers, he being about to return into Wales: the Treasurer was Order'd to furnish him."

On Thursday 27 April 1704—

"S^r^ John Philipps writing to Mr. Shute for a parcel of the Societies Books and Papers, Mr. Treasurer was order'd to send him a parcel whose value shall not exceed ten shillings."

19 July 1705—

"Another [Letter] from S^r^ John Philipps . . . . He wishes that more good Books may be translated into Welch; and that Lives of Good Men may be put into the Welch Libraries; and that a serious Treatise may be drawn up by way of Advice to all School-masters, putting them in mind of their great Trust, etc."

In November 1705 the Society inquired "whether there be any Welch Common Prayers in a small volume", and on—

"6 Dec. 1705:—Mr. Fox certified the Society that upon inquiry he cannot meet with any Welch Common-Prayers in a small Volume. That Mr. Whitledge did disperse some Proposals for printing such a book, but did desist upon some notice he had that the Welch Bishops have this same matter under their consideration: whereupon, Sir John Philipps & Mr. Chamberlayne were desired to attend those Bps. in order to know what they have done in this affair, and also do desire the Ld. Bp. of Hereford to give them a List of Religious Books printed already in Welch.

"20 Dec. 1705:—Sir John Philipps reported that he had spoken to the Ld. Bps. of Hereford and Bangor, who were of opinion that the Welch Common Prayer might very well be printed in both great & small volumes, they being very much wanted, but did not say that they, or any other Bishops had that matter under their consideration."

On the—

"6 June 1706:—S^r^ J. Philipps proposed the buying a thousand of M^r^ Scougall's Life of God in the Soul of Man, since it may be

[1] Abs. No. 222.

thus bought at 6d. a book: which proposal was refer'd to the Standing Committee.

"Sr J. Philipps [also] proposed from the Standing Committee, that 'twas their opinion that the Secretary should be order'd to write to the Ld. Bp. of Hereford desiring his opinion whether Dr. Woodward's Confirmation, & Dr. Gibson's Family Prayer, may not be translated into Welch with good effect."

The following letter is a typical example of Sir John's method of promoting the work at this time :—

"Sir John Philipps 11 Aug. 1709 desiring that Mr. Williams, of Denbigh might be wrote to, to finish his Translation of Dr. Asheton's Treatise of the Sacrament into Welch. Mr. A. Deacon Tennison being dispos'd to give the value of 10*l.* in Carmarthensh. &c. in that book. And if he be not wrote to as from the Society, that the Secy. should write to him as from himself."[1]

The Society proposed, early in 1713, to print a new impression of 10,000 copies of the Welsh Bible. The Rev. Moses Williams was appointed editor and receiver. He spent a whole year in Wales, soliciting subscriptions towards this great undertaking. The work was successfully issued in 1717-8. Sir John Philipps liberally supported the Society in this work.

He writes to the Society from Picton Castle on the 28 Aug. 1714:—

"That y^e^ Rev^d^ Mr. Williams did that week give him a visit and he had given him all the assistance he could, etc."[2]

Moses Williams writes to the Society on the same date, and says—

"That he had deliver'd the Society's recommendatory Letters with the Proposals for printing the Bible in Welch to all y^e^ Correspondents in those parts with so good success that he had subscriptions for upwards of 300 copies, and has prospect of 500 more."[3]

The Society issued another impression of the Welsh Bible in 1727-8. Moses Williams had to stay in London on this occasion for some time to see the work through the

[1] Abs. 1,683. [2] Abs. 4,090. [3] Abs. 4,104.

Press. The Master of the Charterhouse offered him hospitality for the season.

Sir John writes to the Society on the 7 Oct. 1729, and—

> "Encloses a letter of thanks to the Master of the Charterhouse for his kindness to Mr. Williams."[1]

The Welsh impression of the Bible being successfully carried through, John Vaughan of Derllys, Carmarthenshire, the father of Madam Bevan, writes to Sir John Philipps on July 8, 1717—

> "Enclosing a Proposal which he formerly recommended to the Society for translating into Welch & publishing Dr. Gibson's, now Lord Bp. of Lincoln's, Exhortations to Family Devotions. That the subscriptions to the Bible in Welch being over, that design he conceives cannot be obstructed by promoting this as was intimated to him in answer to his last."

Part of the Proposal was as follows :—

> "Whereas the dispersing of small books of the same kind in Wales in the Welch Language, together with the addition of the Catechisme of the Church of England & Private Prayers for the use of Servants (who are upon diligent enquiry found over all the Countrey to be very ignorant of the said Catechisme & wholly unsupply'd with Private Prayers) and also at the end of the said book insert the Welch Alphabet, whereby Servants and others may the more easily learn to read, will in all probability be instrumental to promote the Knowledge of the Christian Religion, and the glory of God among many familys in Wales."[2]

Griffith Jones, Llanddowror, writes on 17 Sept. 1718—

> "That being informed that several Members of the Society have subscrib'd for a number of Welch Bibles, in order to distribute 'em among the poor, he recommends Carmarthenshire to their favour for a few, and if he may be entrusted with the distribution of them he'd pay the carriage, and return a faithfull acc^{t} of their disposal. That S^{r} John Philipps encourag'd him to move for some, and gave him leave to make use of his name: that Mr. H. Hoare promis'd upon S^{r} John's request to write to Mad^{m} Collins of Worcester about this affair who has subscrib'd for a considerable number, and he hopes will be prevail'd upon to bestow some among the poor in his neighbourhood."[3]

---

[1] Abs. 10,450. [2] Abs. 5,287. [3] Abs. 5,691.

Griffith Jones, Llanddowror, writes to the Society again on 10 April 1719—

> "That those Bibles which Sir John Philipps gave among his poor Tenants in that neighbourhood & elsewhere prevailed with many to learn to read, that before could not, and in some other respects to reform. That what Bibles can be procured for him either gratis or at prime cost, may be sent by water as Mr. Beale's 10 are, under cover to Mr. Philipps at Picton Castle."[1]

John Vaughan, of Derllys, writes on 2 April 1720—

> "That he hopes Sir John Philipps will endeavour to procure some Welch Bibles for him from Auditor Harley."[2]

When the Society proposed the publication of the Vicar of Llandovery's Poems, Sir John writes from Picton Castle on the 7 of Oct. 1729—

> "That he thinks it advisable to consult the Welch Correspondents for subscriptions towards printing Mr. Prichard's Poems, and will endeavour to get some knowledge of before he leaves the country."[3]

On the 10th of Oct. 1729, Sir John writes—

> "That he has spoke with several of his countrymen about publishing the Bp. of London's Advice to Persons recover'd from Sickness in the Welch Language, and doubts not of its meeting with encouragement in those Counties where that language is more used than in Pembrokeshire, and thinks that the publication of that Treatise ought not to be neglected especially at this time when these parts have been signally visited with feaver and small pox. That a person of his acquaintance, he has reason to believe, will be at the charge of an Impression of 750 Copies."[4]

There can be very little doubt as to whom he refers in the last paragraph of the above letter.

Griffith Jones, Llanddowror, writes on 9 Nov. 1731—

> "Signifying that the 50 Welch Bibles are come safe to his hands & that he thanks S[r] John Philipps for his great Charity in paying for his quota for them."[5]

It is difficult to estimate the number of Bibles and other religious works which the Society and its members cir-

[1] Abs. 5,992. [2] Abs. 6,338. [3] Abs. 10,450. [4] Abs. 10,456. [5] Abs. 11,466.

culated throughout the Principality in this period. Thousands upon thousands were freely given away. John Vaughan, of Derllys, writes on the 8 March 1704-5, "certifying that the 5,000 of A.Bp. Tillotson's Perswasives, in Welch, lately transmitted to him, are all to be distributed in Carmarthenshire". When Moses Williams was peregrinating in the Principality in 1714 in search of subscriptions and benefactions to his edition of the Welsh Bible, the secretary of the Society writes to encourage him, that "one member of the Society had a commission to subscribe for 1,000 copies" for free distribution in Wales. Bishop Beveridge and Thomas Williams freely distributed many thousands of their books and pamphlets in the Diocese of St. Asaph. It would be easy to multiply similar examples from other dioceses; we must, however, close with one example of a general distribution of 2,000 "books of piety" in Wales, in which Sir John's interest and liberality is strikingly exhibited—

> "Sub-Committee at St. Dunstan's Coffeehouse, Thursday, 28 Mar. 1728-9.
>
> "Prest Sr John Philipps, Dr. Pardo, Mr. Maddox, Mr. J. Philipps, Mr. Thomas.
>
> "The gentlemen present considering of the reference to them from the Committee last Tuesday, and an account of the Welch Books in the Society Store being laid before them; agreed to recommend it to the Committee :—
>
> "1.—That the Benefactions to the Society amounting to 40*l.* reported by the Rev. Mr. Hales and Mr. Tillard, be laid out in Welch and English Bibles and Whole Duties of Man to be divided between the 12 Counties in Wales.
>
> "2.—That Sir John Philipps's Benefaction of 1,000 Welch Psalters be equally divided among the twelve Counties of Wales.
>
> "3.—That 300 Pastoral Letters, 300 Bp. of London's Family Prayer, 48 Husband's Manual, all in Welch, and 96 Husbandman's Manual, in English, be taken out of the Society Store and sent in equal proportions to the 12 Counties in Wales.
>
> "4.—That the said Books be divided in the following manner, and sent the following persons, viz. :—

"Rev. Mr. Jno. Pember, Rev. Mr. Owen Philipps, Mr. John Philipps, for Pembrokeshire:—6 English and 4 Welch Bibles; 6 English and 3 Welch Duties of Man; 83 Psalters, 25 Pastoral Letter, 25 Family Prayer, in Welch; 4 Husbandman's Manual in Welch, and 4 in English.

"Rev. Mr. David Havard, Rev. Mr. Tho. Philipps, Rev. Mr. Griff. Jones, Mr. Edward Dalton, for Carmarthenshire:—6 English and 4 Welch Bibles; 4 English and 5 Welch Duties of Man; 83 Psalters, 25 Pastoral Letter, 25 Family Prayer, in Welch; 4 Husbandman's Manual in Welch, and 8 in English.

"Rev. Dr. Pardo, for Cardigan and Carnarvonshires:—10 English and 10 Welch Bibles; 8 English and 8 Welsh Duties of Man; 166 Psalters, 50 Pastoral Letter, 50 Family Prayer in Welch; 8 Husbandman's Manual in Welch and 16 in English.

"Rev. Mr. Rich. Davies, for Brecknockshire and Radnorshire:—10 English and 10 Welch Bibles; 8 English and 8 Welch Duties of Man; 166 Psalters, 50 Pastoral Letters, 50 Family Prayer in Welch; 8 Husbandman's Manual in Welch and 16 in English.

"Rev. Mr. James Harris, Rev. Mr. Geo. Maddox, Rev. Mr. Tho. Price, and Mr. Robt. Powell, for Glamorganshire:— 6 English and 4 Welch Bibles, 5 English and 5 Welch Duties of Man, 83 Psalters, 25 Pastoral Letter, 25 Family Prayer, in Welch; 4 Husbandman's Manual in Welch and 8 in English.

"Rev. Dr. Robt. Wynne, John Miller, Esq., for Denbighshire and Flintshire:—18 Welch and 2 English Bibles, 8 English and 9 Welch Duties of Man, 166 Psalters, 50 Pastoral Letter, 50 Family Prayer, in Welch; 8 Husbandman's Manual in Welch, and 16 in English.

"Sr Jno. Pryce, Bart., Rev. Mr. Wm. Davies, Rev. Mr. Tho. Richards, Rev Jno. Harding, for Montgomeryshire and Merionethshire:—20 Welsh and 3 English Bibles, 14 Welch Duties of Man, 170 Psalters, 50 Pastoral Letter, 50 Family Prayer, in Welch; 8 Husbandman's Manual in Welch, and 16 in English.

"Rev. Mr. Tho. Holland, for Anglesea:—10 Welch Bibles, 8 Welch Duties of Man, 83 Psalters, 25 Pastoral Letter, 25 Family Prayer, in Welch; 4 Husbandman's Manual in Welch and 8 in English.

	£	s.	d.
"80 Welch Bibles with Common Prayer Books at 4/8 come to	18	13	4
"40 English Bibles with Common Prayer Books at 4/9 come to	9	10	0
"60 Welch Whole Duties of Man at 3/- come to ...	9	0	0
"42 English Whole Duties of Man at 1/4½ come to ...	2	17	9
	£40	1	1

"NOTE.—The Rev. Mr. George Maddox acquainted the Committee that £20 had been lately given by a Gentleman to be laid out in good books for Monmouthshire, which is the reason why that County is left out in the distribution.

"5.—That where more than one member is named for the distribution of the Books in a County, the Secretary do write to that member the Books are to be sent to, to desire him to meet the other gentlemen, that the Books may be divided equally among them, and that they may consult about the properest methods of distributing them."

Another of the main objects to which the Society addressed itself with great energy and conspicuous success in the Principality during this period was the erection of parochial and diocesan lending libraries. This project was originated by Dr. Thomas Bray, to whose public spirit the Church of England owes such infinite obligations. The designs of Dr. Bray for the erection of parochial and lending libraries were managed by a separate body of trustees, under the title of "Associates of Dr. Bray", who survive to the present day as a separate institution. These designs were especially applicable to the needs of the Welsh Church in this period. Many of the clergy and schoolmasters of the Principality were poor, and their parishes were so meanly endowed, and so remote, that they could not sufficiently supply themselves with the best religious books, and, consequently, could not "administer wholesome and sound doctrine to their flock, either by way of cathechising or preaching". The early journals of "The Associates of Dr. Bray" are now missing, and we are, therefore, unable to give full details of their efforts in Wales in this period, or of Sir John Philipps's personal share in their operations. We have, however, the records of the Society for Promoting Christian Knowledge, which show that the work in the Principality was mainly, if not wholly, carried on by the Society. Sir John Philipps's deep interest in this benevolent work is indicated in the

following Minutes and Abstracts of Letters of the Society. He was from the beginning a member of the committee which had charge of the work in Wales—

"18 Nov., 1703. Agreed that a Committee be appointed for considering of a proper method for erecting Lending Libraries in Wales, where they are extremely wanted.

"Agreed that the Ld. Bp. of Bangor, Mr. Lloyd, Dr. Bray, Sir Humfrey Mackworth, Sir John Philipps, Coll. Colchester, Mr. Nelson, Mr. Brewster, or any three of them, be the Committee for the erection of Lending Libraries in Wales: and they to meet at Mr. Brewster's Chambers, on Tuesday next, at 7 o'clock in the evening.

"22 February, 1704-5. Mr. Stubs' Proposals for erecting Lending Libraries in Wales were read, and with an Amendment approved and ordered to be printed forthwith. Sir H. Mackworth, Sir J. Philipps, Mr. Stubs, Mr. Hoare, Mr. Edwards, Mr. Bromfield, Mr. Wyndham were nominated as a Committee to fill up the blank spaces with the names of Receivers and Trustees.

"19 July, 1705. Another [Letter] from Sir John Philipps, certifies that at a Meeting of Gentlemen and Ministers in Laugharne in Carmarthenshire, 'twas resolved to promote the affair of Welch Libraries.

"24 January, 1705-6. Sir John Philipps reported from the Standing Committee, that they had further amended the Proposals for the Welch Libraries, and did think the same might be properly laid before the Bp. of Worcester, and the Welch Bps., for their concurrence before it be printed; the Society approved this and empowered the Committee to order these Proposals to the Press, after they shall receive the same back again from the Bishops. Sir John Philipps also reported that they had agreed upon a Letter to the Receivers for the Welch Libraries, and had ordered it to be sent.

"6 June, 1706. Sir John Philipps produced a Catalogue of Books from Mr. Woodcock, which he is willing to give to the Welch Libraries; and another from Sir Nich. Pelham. 'Twas referred to the Standing Committee to consider of a method of preserving the memory of these and such like Benefactors.

"13 June, 1706. Sir John Philipps presented a Catalogue of Books given to the Welch Libraries by Mr. De la Mothe.

"3 Oct., 1706. Another [Letter] from Sir John Philipps, desiring that no books of Religion may be admitted into the Welch Libraries, but what tend mainly to promote the love of God above all things, and our neighbour as ourselves. He commends Mr. Burkitt's Notes on the Evangelists, and wishes that the poor Clergy were furnished with them. He recommends Mr. William Powel of Llangadock for a Receiver for the County of Brecon.

"10 Oct., 1706. Sir John Philipps recommends Mr. Hugh Powel of Creek-Howel in Brecknockshire, Mr. Catlyne of Kerry in Montgomeryshire, and Mr. Lewis of Towyn, Merionethshire, for Receivers of benefactions to the Welch Libraries.

"23 January, 1706-7. Agreed that Sir John Philipps, Sir Humfrey Mackworth and Mr. Meller be desired to attend the Lords the Bishops with a number of the Proposals for the Welch Libraries.

"30 January, 1706-7. Sir John Philipps reported that he with Mr. Meller had attended several Ld. Bishops with Proposals for the Welch Libraries, who were pleased to promise their countenance and encouragement to the same."

By the year 1714, the Society had erected in Wales four Central Diocesan Lending Libraries, and eight Parochial Clerical Libraries. The following semi-official letter from a member of the Society will best exhibit the great work achieved at this date :—

"Another design which the Society has engaged in, has been the erecting Libraries in Wales, where they observing that there are a great number of Benefices which are insufficient for the maintenance of a Minister; that in many of them the Clergy are not well able to furnish themselves with books, they thought it would be a means of promoting our holy Religion to fix Lending Libraries in the several Market Towns within each County of the four Dioceses in Wales.

"Accordingly they printed proposals to encourage well disposed persons to contribute money or books for that purpose; and the Bishops of Worcester, Llandaff, Hereford, Bangor, St. David's and St. Asaph having been pleased to be Trustees in this affair, it met with that encouragement that the Society have set up four Lending Libraries, to the value of 60 pounds each and upwards in the cities of Bangor and St. Asaph, and in the Towns of Carmarthen, in the Diocese of St. David's; and Cowbridge in the Diocese of Llandaffe.

"An Account of the Diocese and Towns supply'd with Parochial Libraries since the passing of the Act for the better preservation of them, 1708-9.

St. Asaph.	Montgomeryshire.	Darrowen.
Bangor.	Carnarvonsh.	Eglwys Rhos.
"	"	Pwllheli.
St. David's.	Cardiganshire.	Llanbadarn Vawr.
"	Pembrokeshire.	Prendergast.
Llandaff.	Monmouthshire.	Trevethin.

Llandaff	Monmouthshire.	Newport.
"	"	Chepstowe."[1]

The exertions of the Society were so successful that, by 1720, many more were established. The Secretary of the Society, Mr. H. Newman, writes on 29 March 1720, to Thos. Jones, Esq., at Llantisilio, Denbighshire :—

> "S^{r} :—This accompanies a Bond and two Catalogues of the Parochial Library No. 57, herewith sent to Llantissilio according to your desire for the benefit of the present Min^{r} and his successors, and I am to request you would be pleased to direct the Min^{r} to execute the Bond in the presence of the Churchwardens or principal inhabitants of the Parish, and to sign the receipts endorsed on the two Catalogues, one of which is to be sent to the Bp of S^{t} Asaph according to the Rules prescribed by the Act of Parliament, and the other Bond with the Catalogue I must desire you would return to me for the satisfaction of the Founders. Please return them in a letter to me under cover to James Lowther, Esq., Member of Parliament, at his house in Lincoln's Inn, and you will thereby oblige Sir your most humble servant, H. N."[2]

For a fuller account of this Library movement in Wales I must be again allowed to refer to an article of mine published elsewhere.[3]

4.—Society for the Propagation of the Gospel in Foreign Parts.

The Society for the Propagation of the Gospel in Foreign Parts was an offshoot of the Society for Promoting Christian Knowledge. It was organised as a separate society by Dr. Thomas Bray, and received its charter of incorporation on 16 June 1701. The main objects of the Society are stated in the charter to be the provision and maintainance of "Learned and orthodox Ministers to instruct our loving subjects in the principles of true

[1] *A Letter from a Member of the S.P.C.K.*, 2nd Ed., 1714, pp. 34-35 and 50-51.

[2] Secretary's *Letter Book*, No. 182.

[3] *Seren Gomer*, 1903, pp. 201-213.

religion", and "such other provision as may be necessary for the Propagation of the Gospel in our Plantations, Colonies, and Factories beyond the Seas". The corporation was charged with "the receiving, managing, and disposing of the Charity of our loving subjects, divers persons, who would be induced to extend their charity to the uses and purposes aforesaid".

Sir John Philipps's name appears in the list of the original members nominated by the charter, and he remained for life one of its most assiduous workers, and one of its most influential and munificent supporters. The journals of the Society are full of references to him. A summary of a few interesting records must suffice here. From these it appears that Sir John paid his quota of charges on account of the Charter on 21 Nov. 1701. On 6 March 1701-2, he subscribed five pounds. On 15 Jan. 1703, he "proposed Dr. John Bridges, a civilian secretary to the Lord Cornbury, Gov^{r} of N. York, for member of the society". On 19 February 1703, Sir John Philipps was "appointed Vice-President for the ensuing year". On 19 Nov. 1703, he paid to the society 50*l.* collected in Carmarthenshire, and 10*l.* 17*s.* 6*d.* collected in Pembrokeshire. On 17 Nov. 1704, he "presented the sum of ffour Pounds seventeen shill: & sixpence being return'd by some Gent^{n} in Wales by virtue of a Deputation to the said Gent^{n}. And he was desired to thank them."

On 16 Feb. 1705, Sir John was again "sworn in as Vice-President for the ensuing year, and was reported as having been appointed with some other Gent^{n} to wait on the Lord Mayor & Aldermen to invite them to the Anniversary Sermon", which invitation they accepted. On the 19th of Oct. 1705, he "reported that he had brought up from the country 26*l.* collected by virtue of the Society's Deputations to some Gentlemen of Carmarthenshire". On the 21st of

Dec. 1705, he moved the Society to consider of an application to some of the Lords the Bishops to Preach the next Anniversary Sermon. He was appointed on 15 March 1706, one of a Select Committee to attend on the Archbishop at Lambeth by his desire to consider of the papers about the destruction of the Colledge at Virginia. On 15 Nov. 1706, he moved the Society "that the fform of Prayer for schools in the Plantations may be communicated to the Society for Promoting Christian Knowledge, in order to be adapted by them to the Charity-Schools here, and to be publisht by the said Society, which was agreed to". On 26 Jan. 1711, a letter was read from Mr. John Norris, a Planter of South Carolina, to Sir John Philipps, saying "that he wished to breed up his son to the Ministry, and to send him among the Yamousee Indians at his own expence & representing the want of a Minister in his Parish of St. Bartholemew". On 19 Aug. 1715, Sir John Philipps was appointed on a committee "to examine & direct the printing of the Liturgy in German". On the 26th of May 1716, Sir John reported to the Society "that Mr. John Burnell, collector of Excise for Middle Wales, has promised to the Society a benefaction of two pounds per annum". On 15 August 1718, he was desired "to recommend a proper person able to preach in Welch & English, to be sent as a Missionary to Oxford & Radnor in Pensilvania".[1] From time to time Sir John paid to the

[1] The Society for Promoting Christian Knowledge was also solicitous of the spiritual needs of Welshmen in the American Colonies. Mr. Evans, the Curate of Wrexham, was sent as a missionary to the Welsh in Pennsylvania in 1700. A Committee was appointed "to consider of proper books to be sent with Mr. Evans to Philadelphia". Dr. Bray reported on 12 Sept. 1700, that he had perused and approved of "this List and that the price of the same amounted to twelve pounds eleaven shillings". In the Proposals for Printing the Welsh Bible issued by the Society in 1713, it is said that "there are 6000 Welsh in Pennsylvania and other parts of His Majesty's Dominions in *America*, where these Bibles are very much wanted".

society large sums collected in Wales, and from various charitable friends of the society. The last record is a "Benefaction of Five guineas from a person unknown", probably Sir John himself.

Sir John took a personal interest in the missionaries and the schoolmasters sent out by the society. His house in London was at all times open to them and to their converts. His private donations to these men are reported to be "very liberal". Sir John "was a philanthropist on the largest scale, the friend of man under all his wants". There was scarcely any movement for the redemption of man in any part of the known world which did not secure his sympathy and support.

5.—The Charity-School Movement in Wales, 1699–1737.

If the ordinary educated Welshman were asked to whom we chiefly owe our modern system of elementary education in Wales, he would answer without any hesitation, "to Griffith Jones of Llanddowror", and, further, would fix the year 1730 as the precise date of its origin.

So widespread is this view, that even such an authority as Owen Edwards propagates it without questioning its accuracy. In his delightful volume on *Wales*, he says:—

> "Fairly early in the eighteenth century Griffith Jones of Llanddowror, a clergyman, realised how ignorant the Welsh peasants were, and discovered that they were anxious to learn. The modern system of Welsh education, which found its completion in our own day, has its beginning in a little country school in Carmarthenshire, maintained by the pence offered by the poorest of the poor at the celebration of the Lord's Supper."[1]

In his recently published *Short History of Wales* he still believes that:—

> "Elementary education, in its modern sense, began with the circulating schools of Griffith Jones of Llanddowror, in 1730."[2]

[1] P. 386. [2] P. 112.

The year 1730 has been a great historical landmark with a certain school of Welsh historians. It has been looked upon as marking the beginning of an epoch—a great epoch —in the spiritual and intellectual life of Wales. According to these authorities, the great awakening of the nation, the Evangelical and Methodist revival, the revival of the Welsh language, the literary renaissance, and the rising of our modern system of education, all have their beginnings in that wonderful year. This school still believes, not only that our modern system of Welsh elementary education began with the circulating schools of Griffith Jones in 1730, but at the same time that the Welsh people before that marvellous year, when the famous Rector is supposed to have established his first little country school[1] at Llanddowror, were merely barbarians—"illiterate", "irreligious", and "dissolute",—destitute of every virtue, and wholly unprogressive. The eminent authors of *The Welsh People*, John Rhŷs and David Brynmôr-Jones, summing up the state of the nation in 1730, say :—

> "It is probable that the Welsh farmers and their families had hardly progressed intellectually as a class from the time of the Conquest. Every indication that we possess shows that hardly any one of them could read or write, and it is clear that the provision for education was of the scantiest possible description. Wesley, writing some years after the description given by Dr. Erasmus Saunders, to which we have referred, says that the people were as ignorant as the Creek or Cherokee Indians,[2] and

[1] The first Welsh School established by Griffith Jones could not have been established before Sept. 22, 1731. See his own letter, Abstract No. 11,373. Appendix I.

[2] Dr. Erasmus Saunders and John Wesley are valuable authorities for this period when properly used, but Welsh writers have glaringly abused their isolated facts. However, the context from which the above extract from Wesley is taken, neither supports the views of the Authors, nor justifies the use they make of it. The whole passage reads as follows :—

> "I have seen no part of England so pleasant for sixty or seventy miles together, as those parts of Wales I have been in. And most of the inhabitants are indeed ripe for the Gospel: I

allowing for rhetorical exaggeration, and applying it to their culture rather than to their acquirements as agriculturists, the phrase is probably true . . . . from the people as a whole, hardly a voice comes during the centuries from the Norman Conquest to the middle of the eighteenth century. They tilled their land, attended to their flocks and their herds, married and died in complete obscurity, without being to any great degree touched by the intellectual movement of the sixteenth and seventeenth centuries. It is obvious that we have here all the elements necessary for a sudden intellectual and moral expansion. The renaissance of Wales during the eighteenth century came, as might have been expected, in the form of a religious revival, which in its intensity and its consequences can only be compared to the analogous movement in Bohemia hundreds of years before, and the awakening of Scotland in the sixteenth century.

"In 1730 the Welsh-speaking people were probably as a whole the least religious and most intellectually backward in England and Wales. By 1830 they had become the most earnest and religious people in the whole Kingdom."[1]

Summing up the state of education before 1730, the authors say:—

"The country districts were entirely neglected, and down to the time of the religious revival of the eighteenth century, it is hardly too strong to state that no opportunity was afforded to the

---

mean, (if the expression appears strange) they are earnestly desirous of being instructed in it; and as utterly ignorant of it they are as any Creek or Cherokee Indians. I do not mean they are ignorant of the name of Christ. Many of them can say both the Lord's Prayer and the Belief; nay, and some, all the Catechism; but take them out of the road of what they have learned by rote, and they know no more (nine in ten of those with whom I conversed) either of Gospel Salvation, or of that faith whereby alone we can be saved, than Chicali or Tomo Chachi. Now, what Spirit is he of who had rather these poor creatures should perish for lack of knowledge, than that they should be saved, even by the exhortations of Howell Harries, or an itinerant Preacher."—John Wesley's *Journal*, under Saturday Oct. 20, 1739.

Wesley speaks of their ignorance of his own religion of experience. He himself would admit that he was as ignorant as a Creek Indian of the Gospel in the sense which he speaks of here, until he met Peter Böhler in 1738. The passage has no direct bearing on their ability to "read, write and cast accompts". Indirectly, however, this passage, and all the evidence of Wesley's Journal, contradict the views of the authors.

[1] Pp. 470-2.

> great majority of the Welsh-speaking people for the education of their children. All accounts show that the condition of the Welsh people in regard to education was most lamentably backward to comparatively recent times, but especially so until the time of the religious revival."[1]

These sweeping statements and conclusions, and the alleged facts on which they are based, are alike untrue from beginning to end. Indeed, they are an amazing reversal of the real facts. The more closely we search into the condition and character of our forefathers as they are preserved to us in the records of the time, the more we shall see that there is good reason to believe that what we call elementary education was much more widely afforded than people think, and that in proportion to the means at their disposal they were not more ignorant than the mass of the people at any other period of our history.

Our system of elementary education in its modern sense can be traced directly back to a time long before 1730. Griffith Jones of Llanddowror's circulating school movement was the fourth in a succession of well organized movements, on something approaching a national scale, for the primary education of the common people of the Principality.

The first of these organised movements was promoted by the Puritans under the "Act for the better Propagation of the Gospel in Wales, and the redress of some grievances" (1650-1653),[2] and was continued by the Trustees for the Maintenance of Ministers from 1653 to the Restoration in 1660. Under the Propagation Act, Home Rule was granted to Wales in the management of her religious and educational affairs, and the Commissioners and their Approvers, with Major-General Harrison and Vavasor Powell at their head, on the whole, made good use of their powers. The Welsh Propagation Act was in the

[1] P. 480. [2] Dr. Rees's *Hist. of Non.*, 1861, pp. 501-505.

broadest sense an Education Act for Wales. By it the Commissioners were enabled and authorised to provide "for the keeping of schools, and the education of children in piety and good literature", and also to provide for a "fitting yearly maintenance", "that fit persons of approved piety and learning may have encouragement to employ themselves in the education of children", out of funds in their disposal, "provided that the yearly maintenance of a schoolmaster did not exceed forty pounds". Under this Act the Commissioners provided the thirteen counties of Wales with a well organized system of schools, staffed with the best equipped schoolmasters whom they could command. The Trustees maintained and perfected the system from 1653 to 1660. Free schools were established in every market town of any importance throughout Wales, and in many other towns and villages convenient to the children.[1] In most of the great towns two able, learned, and university men were appointed to prepare children for the universities if desired.[2] A sixth of the tithes of Wales was devoted to the maintenance of these schools. These were free schools, and their curricula provided for the teaching of reading, writing, and ciphering, and in the large towns they prepared for the Universities. The records of the Commissioners', and those of the Trustees' educational appointments, payments, etc., have been fortunately preserved, and it is possible to write a full account of the movement. These records have enabled me to locate seventy-two of these schools, eighteen of which had two schoolmasters, viz., a Master and an Usher, and also to recover the names of, and the salaries paid to, seventy-five of the schoolmasters engaged in

[1] Vavasor Powell's "Brief Narrative" in *Bird in the Cage Chirping*, Second Edition, 1662.

[2] Neal's *History of the Puritans*, 1837, vol. ii, pp. 633-5.

this work. This Welsh educational movement was essentially, and throughout, a State undertaking. It is often maintained that the State at this period had not as yet recognised its responsibility in helping to provide the means of instruction for the people, and that this important work was done by the Church, and by the Church alone. These statements are quite inaccurate as regards the Commonwealth. The Puritans manifested great enthusiasm for every grade of education, and their conception of the duty of the State with regard to popular and free education took practical shape in the Principality under the Propagation Act, etc. The question of a Welsh University College was also mooted by the Puritans, and the scheme would have been probably realised if they had remained in power a few years longer.[1] The importance of this movement to the student of historic evolution can hardly be overestimated. Our existing system of elementary education can be traced back directly to it. Ten years of the Puritan free school system, organized mainly by Vavasor Powell, gave the Welsh people a taste of the blessings of education which has never been entirely lost to them. The Restoration nearly paralysed the whole organization, many of the schoolmasters were deprived for Nonconformity, but a number remained at their work, and a few lived to inspire and to share in the new movement.[2]

This new movement was the second organized effort to provide elementary education for the people of Wales. The founder of this great and important movement was the venerable Thomas Gouge. The story of his choice of Wales as a field for his philanthropic work is very interesting. "God had given him a competent estate where

[1] *Wales*, March, 1896, pp. 121-124.

[2] For a fuller account of this movement, see *Seren Gomer*, 1901, pp. 314-28.

withal to defray the charge of the undertaking." After his ejectment from the living of St. Sepulchre, London, he had devoted himself to the relief of the necessities of the poor in the Metropolis, and to other philanthropic work. When the life of Joseph Alleine, the author of *An Alarm to Unconverted Sinners*, was first printed, it fell into the hands of Gouge. This book contained a short paragraph relating to Alleine's plan for the evangelisation of Wales.[1] "Reading this (said Mr. Gouge to me) it hath set me all on fire with zeal to prosecute that design."[2] In about three months he was on his first journey to South Wales on this beneficent mission. Now, Joseph Alleine was a great personal friend of Vavasor Powell, the leader of the educational movement under the Propagation Act. He had worked in co-operation with Powell and others in the evangelisation of the Principality.[3] Thus, the new movement received its first impulse from its predecessor. The two movements were otherwise interwoven. Such men as Richard Baxter, Stephen Hughes, Charles Edwards, William Jones, and Richard Jones, leaders or workers in both movements, were important links in their continuity. The Gouge movement at once succeeded beyond expectation, and, in 1674, a Trust was formed to prosecute the work on a larger scale. I have already given a brief account of this Welsh Trust. The work achieved by Thomas Gouge in Wales almost passes belief. In the first year of the Trust, 1674-5, fifty-one of the leading towns of North and South Wales were provided with schools. He died in 1681, having been the means in ten years of establishing between three and four hundred schools in the Principality. It has been proved

[1] *Life and Death of Mr. Joseph Alleine*, 1672, p. 33.
[2] *Lives of Eminent Persons*, by Samuel Clarke, 1683, p. 204.
[3] Stanford's *Joseph Alleine*, p. 308.

already that on the death of Gouge, the Trustees gradually withdrew their support from Wales, and began work of the same kind in London and Westminster. Thus, the Charity-School movement to which we now come was a continuity of the work of the Welsh Trust.

The educational work of the Society for Promoting Christian Knowledge in the Principality from 1699 to 1737 is the third organized movement in the history of the rise and progress of our modern system of elementary education. I have already shown how this movement arose out of the previous one. There can be no doubt as to its historic continuity.

The Charity-School movement in Wales is well marked. It began with the institution of the S.P.C.K., and closed with the death of Sir John Philipps, and the inauguration of Griffith Jones's circulating school movement. It is further marked by the fact that it was almost entirely a Church of England movement. In view of the erroneous statements which are continually made as to the provision of education in the Principality at this time, it may be well to point out that Wales was provided with a large number of private schools at this period. The records of the Society for Promoting Christian Knowledge bear witness to this fact. In a letter written on 21 Jan. 1713, William Lewis, at Margam, Glamorganshire, informs the Society—

> "That tho' there 's hardly a Parish in that part of the world where there is not a private School for teaching children to read, yet there are few or no Charity Schools."[1]

The Dissenters had their own schools scattered all over the Principality. A large number of their ministers were schoolmasters. A list of these schools and schoolmasters for the same period exceeds in number the list appended to this paper. North Wales had in Dr. Daniel Williams's

[1] Abs. No. 3,843.

seven elementary schools, a system of circulating schools, even before the days of Griffith Jones. I write with some knowledge of the work of these schools, but I am not concerned in their history and work here, still, they ought to be taken into account in a fair estimate of the provision for the education of the people of Wales at this time.

The erection of Charity-Schools was one of the prime objects of the institution of the Society for Promoting Christian Knowledge. The question of "how to further and promote that good design in each parish in and about London" was the subject of the second resolution at the first meeting on 8 March 1698-9. For the first few months London and Westminster, and the great parishes in the suburbs of these cities, seem to have engrossed the attention of the new society. On the 2nd of Nov. 1699, it was—

> "resolved that the Society will establish a correspondence with one or more of the Clergy in each County, and with one Clergyman in each great Town and City in England, in order to erect Societies of the same nature with this throughout the Kingdom."

In pursuance of this object a circular letter to the clergy correspondents was approved of on 16 Nov. 1699, and was forthwith despatched to a large number of clergymen in England and Wales. This circular letter gives a brief account of the work done in London, and of its great success there, and recommends the plan to the country. The Society inform their correspondents that—

> "They have agreed to use their best interest and endeavours to incline the hearts of generous and well-dispos'd persons to contribute toward the erecting of Schools in these Cities, and the parts adjacent, for the instruction of such poor Children in Reading, Writing, and in the Catechism, whose Parents or Relations are not able to afford them the ordinary means of Education, and as they look upon this to be the most effectual method to train up the poorer sort in sobriety and y^e^ knowledge of Christian Principles, so they assure themselves that the good effects which may be wrought

thereby will prove a powerfull argument to engage others in better circumstances to make so necessary a provision for their children.

"The success of this undertaking (whereby the education of above two thousand poor Children is already taken care for) encourages them to hope that, if the like industry and application were observ'd in other parts of this Kingdom, the Children and Youth might be universally well principled, and the growing generation make a conscience of fearing God; and these hopes have induced them to use their utmost endeavours to prevail with all pious and well-inclined Christians in y^e^ several parts of y^e^ nation to joyn their hearts and purses in advancing to perfection so excellent and glorious a work."[1]

Sir John Philipps and Dr. John Evans communicated this circular letter to the clergymen of the Principality. The response of Wales must have delighted them and the Society, for out of the first dozen replies recorded in the "Abstracts of All the Correspondents' Letters", eight are from Wales. In less than six months the movement for erecting Charity-Schools had spread into the four Welsh dioceses. The work was taken up with great zeal in North and South Wales. Mr. Arnold Bowen, of Pembroke, writing to Sir John Philipps on 29 Nov. 1699, says:—

"That the Gentry [of Pembrokeshire] have begun to Subscribe towards y^e^ Design of Schools."[2]

Dr. John Jones, the Dean of Bangor, writing from Beaumaris to Dr. John Evans on 16 Dec. 1699, says:—

"That he has set up Schools for y^e^ Poorer Sort at his own charge, but of late their poverty is so great that they cannot allow themselves time to learn."[3]

On 8 Feb. 1699-1700, the Society agreed upon a model of a second letter to the Corresponding Members, in which they urge them to—

"Subscribe liberally toward the setting up of Schools for poor Children, and to instruct them in the Principles of the Christian Religion, and fitt them for employments, which is the most probable method of making them sound members of the Church and usefull

[1] Secretary's *Letter Book*. [2] Abs. No. 4. [3] *Ibid.* No. 11.

ones of the State. As soon as you have intimated your carrier's direction, they will send you a packett of Books and Papers, together with the methods the Society has taken in raising Subscriptions and regulating the Schools which they have already sett up in and about London, which may possibly be usefull to you in your deliberations about the same things in the Country. They desire you would from time to time give them information of what progress is made in these matters."[1]

Mr. James Harries, of Llantrissant, Glamorganshire, writing to Dr. Evans on 19 Feb. 1699-1700, says:—

"That he hath put up two Schools."[2]

Mr. John Edwards, of Llwydiarth, Montgomeryshire, writes to Dr. Evans on 16 Feb. 1699-1700, that there was already "one Free School" in his district, and that—

"he obliges his Curate to teach y^e^ youth of y^e^ Parish where he resides not, and in his other Parish he has made some advances towards setling a Free School, which will be opened after Easter."[3]

The vicar of Wrexham, Mr. John Price, a non-juror, who was deprived of his living in 1715, writes to the Society on 18 Feb. 1699-1700, that—

"He desires to see our methods of raising subscriptions and regulating the Schools."[4]

The Society's educational work in Wales was thus fairly well started when the seventeenth century closed. The opening years of the eighteenth were busily occupied in the work of organization. Funds had to be raised, buildings had to be provided, schoolmasters and mistresses had to be discovered, and there were many other preliminary difficulties incidental to a new movement which had to be overcome before the schools could be opened. Societies of clergy and laymen were rapidly formed in many parts of the Principality for this work, and right well did they carry out their design. The Minutes and the Correspondence of

[1] Secretary's *Letter Book*.
[2] Abs. No. 33.
[3] *Ibid.* No. 35.
[4] *Ibid.* No. 39.

the Society for Promoting Christian Knowledge do not supply us with the precise information necessary to give the exact number, and the localities, of the schools erected in the years 1700-5. They, however, give a wealth of general reference. From these records we gather that the Pembrokeshire Society had, before 9 March 1699-1700, "drawn up a scheme for taking subscriptions for schools, whereunto most of the justices subscribed at their Quarter Sessions, and that the roll was sent into the several parishes", and also "that S^r^ John Philipps his presence is much wanting to promote the work";[1] that the "Societies of the Clergy in the Diocese of Bangor highly approve y^e^ good design"; and "that divers of y^e^ Clergy have contributed towards schools, and others are disposed to do y^e^ like", and that "great numbers have been lately taught to read", viz., before 15 April 1700;[2] that the Societies of the "Clergy in Denbighshire, Flintshire, and Montgomeryshire" had "agreed to endeavour to set up Free Schools for the Poor Children" before 29 April 1700.[3]

In the summer of the year 1700 Sir John Philipps personally visited the clergy and gentry of Pembrokeshire and Carmarthenshire in the interests of the Charity-Schools, and provoked many of the clergy to teach the children of the poor to read gratis, and some private persons to open and maintain small country schools at their own expense. The year 1701 presents many signs of progress. The "gentry are hearty and zealous enough in y^e^ matter of schools" in the diocese of St. Asaph, and "one school was set up" in Wrexham before 4 Oct. 1701.[4] On 18 Nov. 1701, Sir John Philipps reports to the Society for Promoting Christian Knowledge a movement of great significance from the diocese of St. Davids, viz.:—

[1] Abs. No. 60. [2] *Ibid.* No. 84. [3] *Ibid.* No. 92. [4] *Ibid.* No. 352.

"That he had lately received a Letter sign'd by 31 Divines and Lay Gentlemen, some of them Correspondents with this Society, desiring the Ld Arch Bishop of Canterbury to issue out his Circular Letter to the Clergy of the Diocess of St Davids enjoyning them upon all occasions to excite the Gentry to promote the erection of Charity-Schools."[1]

The Archbishop was pleased to issue this Letter in a fortnight, and it was forthwith printed and widely circulated. This Letter was reprinted in 1703[2] and in 1705,[3] and many thousands of it were distributed, with the result that the diocese of St. Davids excelled, in its activities on behalf of the Charity-Schools, all the other Welsh dioceses. We have evidence of a general nature, that the movement gradually advanced in the years 1702-3, but the records do not give the definite number, or the localities of the new schools erected. The first printed "List of the Charity-Schools erected in England and Wales" appeared in 1704,[4] but in that very imperfect List, and in that of 1705, only one Welsh school was included, viz., "Aberguilly, Carmarthenshire". The discrepancy between the printed List and the "Minutes" and

[1] *Minutes*, 9 Oct. 1701. [2] *Ibid.*, 14 Oct. 1703. [3] *Ibid.*, 18 Oct. 1705.

[4] Lists of Charity-Schools appeared from this date forward in the following periodical publications of the Society:—(1) In the *Account of the Charity-Schools*", appended to the "Annual Sermon"; (2) In the issues of *An Account of the Charity-Schools in Great Britain and Ireland*, published separately from time to time; (3) In the *Methods used for Erecting Charity-Schools*, issued at short intervals for circulation in the Society's Packets. A mass of material relating to Wales appeared in these publications. This scattered material, that is to say all that I have discovered of it, is given in Appendix II. The periodical Lists are very imperfect. It is now probably impossible to recover a complete list of the Charity-Schools erected in Wales during this period. However, I have made an attempt at such a list in Appendices II and III. A careful and systematic reading of the Society's "Minutes", "Abstracts of Letters", "Accounts", and the "Methods", together with the Reports of the Several Commissions of Inquiry into the Educational Charities of Wales, will, I am sure, add considerably to the number of Schools erected in Wales under the spell of the Charity-School movement.

"Correspondence" in these instances is very great. We know from the evidence of the latter that at least more than ten, probably more than double that number, of Charity-Schools had been reported as opened in Wales by the close of the year 1703, and yet only one appeared in the printed Lists of 1704 and 1705. The discrepancy arose from the fact that the names, and the particular information respecting the schools, which appeared in the printed Lists, were especially supplied and authorised for publication; the information otherwise contributed to the Committee was considered private. The Circular Letters of the Society were used in 1705 and afterwards, as the means of soliciting from members and correspondents information for publication relating to Charity-Schools in their districts, and from this time forward the information becomes ampler and more exact. John Vaughan, of Derllys, one of the greatest patriots of the period, who did for Welsh literature what Sir John Philipps did for Welsh education, writes to the Society in July 1705:—

> "That in a Lordship belonging to him, He and the Free-Holders are building a Charity-School on the Common, & Enclosing part of the Common to be given for ever to a Schoolmaster for Teaching the Poor Children of the Lordship."[1]

This was the Llangunnog School, the Minutes of which, extending over a century, are still extant.[2] About the same time, Sir Humphrey Mackworth, of Neath, Member of Parliament for Cardiganshire, and Deputy-Governor of the "Mine-Adventurers of England", persuaded his Company to allow—

> "40*l.* p. ann. for the education of 40 children of the miners & workmen belonging to the said Company; whereof one moyety is allowed for a Charity-School in the County of Glamorgan, & the other for another in the County of Cardigan."[3]

---

[1] *Minutes*, July 26, 1705. [2] In Sir John Williams's library, Llanstephan.
[3] *Minutes*, July 26, 1705.

The year 1706 witnessed a more earnest endeavour to advance the movement in every direction. The literature distributed in the preceding years began to make its influence generally felt. Detailed proof of the spread of an enthusiasm for the Charity-Schools are easily forthcoming. I can only give a few typical examples here. The Bishop of St. Davids, George Bull—

> "has subscribed 4*l.* p. ann. during his life towards erecting a Charity-School in Carmarthenshire."[1]

This "Charity-School set up by the Bishop, freeholders, and inhabitants" was the Llangadock school, and "about 30*l.* per annum" were subscribed towards its maintenance. The Bishop also issued out a letter recommending the Charity-Schools to the clergy and their parishioners.[2] The Bishop of St. Asaph, William Beveridge, and Thomas Williams, of Denbigh, are likewise reported to be active on behalf of Welsh schools in the Vale of Clwyd.[3] The Bishop of Llandaff writes a Letter to the Society in September 1706, saying that:—

> "he will distribute at his visitation of his Diocese in the Spring [the literature] sent to him and will then promote all the Societie's designs as far as he can."[4]

The Bishop and the Dean of Bangor, John Evans, and John Jones, who were ardent Welshmen and supporters of the Charity-Schools, were also active in erecting Welsh schools in the diocese of Bangor.

Sir John Philipps reports to the Society on 31 Oct. 1706:—

> "That there is a foundation laid for 6 Charity-Schools in Wales; two of them are actually opened; and he expects to hear of the opening of the other 4 in a short time."[5]

These schools were the first-fruits of Sir John's plan to extend the advantages of education to the poorest children

[1] *Minutes of S.P.C.K.*, Feb. 21, 1705-6. [2] *Ibid.*, 18 Oct. 1705.
[3] *Ibid.*, 4 July 1706. [4] *Ibid.*, 3 Oct. 1706. [5] *Ibid.*, 31 Oct. 1706.

of his own county, and Carmarthenshire. On 7 Nov. Sir John again reports :—

> "That 24*l.* p. ann. is actually Subscribed as a Foundation for the 6 Schools mentioned on the 31 Oct. last."[1]

Mr. Pember of Haverfordwest writes in May 1707:—

> "Giving an Account of the Charity-Schools sett up and maintained by Sir John Philipps in the Parish of Bigely, at Marloes, at Walton East, Walton West, and in the Parish of Boulston, all in Pembrokeshire; which was order'd to be inserted into the large Account of Charity-Schools, concealing the name of Sir John as is desired."[2]

In another letter of Mr. Pember he adds:—

> "That S^r John has very lately settled a Schole at Rudbaxton in the hundred of Dongledy (in Pembrokeshire) and gives the Master 4*l.* yearly to teach the poor Children to read, write and the Church Catechism; and allows 20*s.* a year for them."[3]

On the 4 Sept. 1707:—

> "S^r John Philipps related that a Charity-Schole is set up in Hascard in Pembrokeshire, where the Master is allowed a Salary of 5*l.* p. ann. with liberty to teach the Children of others who will pay for their Education. Also that a like Schole is setting up at Llanddowror in Carmarthenshire, where the Schoolm^r is to have the like Salary and allowance."[4]

Mr. Pember of Prendergast writes again in Dec. 1707, saying:—

> "That S^r John Philipps has subscribed 50*s.* a year towards a Charity-School in Llanychaer in Pembrokeshire, and has sett up a School at Llandourogh in Carmarthenshire at his own charge; and will sett up another in Pembrokeshire as soon as he can find a fitt Teacher. That S^r John wants a draught mentioned in Min. 6 of 4th Sept^r last for perpetuating Benefactions to Charity-Schools. That the same S^r John desires to cloathe six of the poorest Children in each School sett up by him in Pembrokeshire, upon condition that their parents do not take them from the School within twelve months after, unless they qualified for Apprenticeships or Service. Lastly that he, this M^r Pember, pays for the teaching of 5 poor Children in the Parish of Haraldston-West in

---

[1] *Minutes of S.P.C.K.*, 7 Nov. 1706.
[2] *Ibid.*, 5 June 1707.
[3] *Ibid.*, 19 June 1707.
[4] *Ibid.*, 4 Sept. 1707.

> Pembrokeshire; and partly for the teaching of six poor Children in this Parish of Prendergast, the rest being supplied by the offertory money."[1]

It is perfectly wonderful to observe the intense enthusiasm which moved Sir John Philipps and many other Welsh Churchmen, in these years particularly, to make such earnest efforts for the education of the poor children of the Principality. Several of the Pembrokeshire ministers are reported to be especially active. We are informed that "the Masters of these Schools [of Sir John] were recommended by some of the most active and zealous Ministers in the County, who also are pleased frequently to visit them, and to assist in what is necessary for the good regulation and improvement of them."[1] In some places the ministers teach the children of the poor to read gratis. Several ministers pay for all the children whom their poor parents will send to school. Other ministers apply the offertories, or Communion collections, to the Charity-School funds. The year 1707 witnessed the erection of a dozen schools in Pembrokeshire and Carmarthenshire alone. Lady Granville opened a school "for 24 poor Children" at Monmouth, and a school was erected "by Subscription" at Abergavenny. The *Account of Charity-Schools* for this year gives the following note at the end of the Welsh schools:—

> "There are also (as is well known) great numbers of poor children maintained and educated in the Work-houses that have been of late years erected by Act of Parliament.
>
> "There are many Charities of the like nature in several other cities and villages in the country, and endeavours are using for setting up Schools in many places where there are none. But of these we can give no certain account."[1]

Mr. Pember of Prendergast, the correspondent for Pembrokeshire, writes in May 1708:—

[1] *An Account of Charity-Schools*, 1707, pp. 26, 27.

"That S^r John Philipps has order'd Schools to be sett up at Maenclochogg & Penaly in Pembrokeshire, besides those mentioned in his former letters. And that Mr. Laugharne pays for the teaching of Ten poor Children of the Parish of St. Brides, and of Six Children of the Parish of Marloes, and buys Books for them. Also that 24 Children are now taught at Llanychaer, the Master's Salary amounting to 8*l.* 15*s.* 0*d.* p. ann."[1]

Sir John Philipps writes to the Society from Picton Castle on the 25 Oct. 1708:—

"That he and Mr. Pember had joined their interests to y setting up 2 Charity-Schools at Laugharne and St. Clears in which they had a prospect of success. That y^e Rev^d M^r Meyrick having given a place at Carmarthen for y^e Library and 22*l.* per ann. to the Charity-School there, a letter of thanks to him from y^e Society might be of Service."[2]

On the 13 Nov. 1708 Mr. Pember writes:—

"That S^r John Philipps and himself had lately visited several of y^e Charity-Schools in South Wales, viz., at Boulston, Bigely, Penaly; and Tenby, Llanychaer, Rudbaxton, Marloes, Hascard, Walton East, Haraldston West and Prendergast; and that they had some hopes of seeing Schools erected at St. Clears & Laugharne."[3]

The passion for the education of the poor, which had now possessed the hearts of the leaders of this movement, did not equally infect the poor themselves. They were in many places awakened to its advantages, but there were also instances of supreme indifference and apathy. Mr. Pember writes to the Society on the 24 Sept. 1709:—

"That S^r John Philipps had very kindly erected several Schools in that County, but that he found it difficult to perswade Parents to send their Children, and keep them there, their own want of Education making them stupid as to every consideration of y^e advantages of it in their Children."[4]

Sir John Philipps, in spite of this indifference, persisted in his efforts to supply the opportunities of education to the children of the poorest people of his native county. Mr. Pember writes on the 19 Dec. 1710:—

[1] *Minutes of S.P.C.K.*, May 27, 1708.
[2] Abs. No. 1471.
[3] *Ibid.* No. 1500.
[4] *Ibid.* No. 1734.

"That S^r John Philipps's interest in the Charity-School at Llanychaer is upheld, and a School erected at Puncheston. M^r Jenkin Breckwell is y^e Master of y^t at Llanychaer and M^r Gambold of that at Puncheston, which was opened the 8 Novem^r last. That three poor Children of Llangan in Carmarthensh. are taught at his own charge and 4 poor Children are taught at Dynas in Pembrokesh. at y^e charge of M^r Laugharne, Rector of that Parish. That in each of these Schools & in others, as far as he knows, the Masters of every Charity-School in Pembrokesh. and Carmarthensh. has the liberty to take into y^e Charity-Schools Children whose parents pay for their teaching that they may be better qualify'd to stick close to their business and carefully instruct the poor."[1]

On the 7 July 1711, Sir John, writing to the Society from Picton, reports another school visitation:—

"M^r Pember and he had spent some days in visiting the Charity-Schools in the County of Pembroke & returned last night very well satisfy'd with y^e diligent attendance of the Masters and good improvem^t of y^e children, several of whom he hopes will be cloath'd this Summer."[2]

Sir John's intense enthusiasm for the elevation of the poor in this period is further reflected in a letter dated 26 Oct. 1711, in which he reports:—

"That he has hopes of setting up a Ch. School at Templeton in Pemb. That he wishes there were a project for employing the Ladies in some charitable work; that the making of Caps, Kerchiefs, Aprons, Bands, and even Shifts and Shirts for the poor would administer truer Comfort to them one day than all the pains and time they spend at their Surbels and Embroidery; that he is glad to own y^t he has for some time past taken off his daughter from poring on her tent to busy her every day in making some provision for the Charity children."[3]

Sir John's fervour infected the clergy of Pembrokeshire, and aroused them to extraordinary activities. In a letter, dated 1 Jan. 1712-3, he says:—

"That a School is erecting in the Parish of Amroth in Pemb. That several Min^rs in that County Teach School, and there are about 6 worthy Clergymen that constantly visit most of the Charity-

[1] Abs. No. 2426. [2] *Ibid.* No. 2647. [3] *Ibid.* No. 2854.

Schools in that County to examine the Children & exhort the Masters and Schollars, and have several Times expressed their great joy for the proficiency of the latter. That he wishes there were a Law for building of Schoolhouses in such Parishes, as for want of that or some other conveniency are forced to make use of the Church, where in the Master's absence, children will sometimes do things unbecoming & injurious to that holy place."[1]

Sir John's beneficence to the Charity-Schools of Pembrokeshire was so great at this time that some persons in the county insinuated, in 1712, that he must have been supplied with funds by the Society in London. The erection of new Charity-Schools from year to year, the free education and clothing of so many charity children —it was stated in the *Account of Charity-Schools*, "that he had distributed, in 1712, at his own charge, 48 Suits of Cloaths among the greatest objects of Charity in Several Charity-Schools of that County"[2]—all this munificence was so much out of ordinary course and expectation, that to these persons it appeared almost past belief. When the secretary of the Society heard of this insinuation he wrote the following letter to the Correspondents in Pembrokeshire:—

"Bartlett's Buildings,
"London, 21 Feb. 1712-3.

"To the Rev. Mr. John Pember at
"Prendergast, Pembrokeshre

"Approv'd by ye Soc. 19th Feb.

"It is with pleasure that the Society observe that though Pembrokesh. be one of the Smallest Countys in South Britain, that it outvies most of the larger Countys in Number of Charity-Schools.

"This the Society are very sensible is much owing to the zeal of their worthy Members in that county, and particularly to the charitable and generous Encouragement which many places have had from the Honble Sr John Philipps, tho' his modesty will permit nothing of it to be attributed to him.

"And upon this occasion I think myself obliged to acquaint you that whereas it has been insinuated by some persons in Pem-

[1] Abs. No. 3404.

[2] *Account of Charity-Schools*, 1713, p. 66.

brokeshire that S^r John has had a Fund from the Society for giving the Encouragement he has done yearly to this good work, I can assure You that in all the time I have had the Honour to serve the Society, and by the Treasurer's accounts which I have by me from the beginning of it, it does not appear that ever the Society contributed any mony towards the Erecting or supporting those Schools. But from the foundation of the Society it appears that S^r John has been a most liberal contributor to their designs in London, and other parts of the Kingdom.

"Although S^r John may not be solicitous to undeceive the Persons that have been imposed upon by this suggestion so he sees the happy fruits of his Charity, yet I am sure the Society would never be pleased to have the Reputation of such a Report at the Expense of Truth and a Detraction so injurious to one of their Excellent Members.

"It is therefore recommended to y^r Prudence to take occasion of removing this Conceit where you find it has prevailed, that those that feel the benefit of S^r John's Charity may know to whom under God they owe their Gratefull Acknowledgem^ts.

"I have signifyed this much to the Rev^d. M^r. Lloyd of Rose Crowther, not that I believe either he or you want to be satisfyed herein, but that it may be in your power to do justice to one of the greatest Benefactors in the County to this good work."[1]

Meanwhile, the streams of charity were becoming more abundant; the spirit of active benevolence had been aroused on behalf of the neglected poor; and noble exertions were made in all parts of Wales for the extension of Education. We see schools rise one after another in quick succession, and when we observe all the conditions we are ready to wonder how they were able to accomplish all these things in so short a time in some of the localities, but when we see the spirit by which the promoters were actuated our astonishment changes into admiration. The exigencies of space will not allow me to detail at length the efforts made throughout the Principality; a few typical instances may, however, be given here in illustration. The *Account of Charity-Schools* for 1709 reports, under Monmouth :—

[1] Secretary's *Letter Book*, No. 19, pp. 94-5.

> "Besides the School formerly mentioned to be set up here by a Lady of Quality [Lady Granville] there are two other Charity-Schools, one for Boys only, who are taught to read and write; and the other for Boys and Girls, who are taught to read by two Mistresses. And in these Schools are above 60 Children taught (besides the Scholars in the Lady's School), to which there is near Forty Pounds *per annum* Subscribed; Gowns and Coifs for the Girls; and two of the children are yearly to be put out to honest Trades with the Money collected at the monthly Sacrament. All the Children come orderly to Church, and are Catechised Tuesdays, Wednesdays, and Fridays. The Schools are visited by the worthy Ministers and others very often, to see what progress the children make in learning, writing, and accounts, &c."[1]

Dr. Robert Wynne, the vicar of Gresford, and the Chancellor of the Cathedral of St. Asaph, and his parishioners, had established before 1710—

> "A Charity-School for 20 poor Children for some years past, 5 of which are paid for by the worthy Minister, and some of the best and ablest Parishioners pay for the rest."[2]

Margaret Strode, by her will dated September 1715, gave five hundred pounds in trust "for teaching, clothing, and (as far as the funds would allow) apprenticing three poor girls and three poor boys of this parish".[3] And in 1728 Dorothy Jeffreys, of Acton, also gave by her will fifty pounds, "the interest of which were to be applied towards educating poor children of this parish".[4] A school was built in 1725, bearing this inscription :—

> "Schola Eleemosyna Dnae Margaretae Strode Fundata 1725 ad pauperes ejus sumptibus erudiendos."[5]

In the year 1710 also :—

> "A Charity-School wherein 15 poor Children are taught to read and write"[6]

was erected at Towyn, Merionethshire. This was founded

[1] *Account of Charity-Schools*, 1709, pp. 14-38.
[2] *Ibid.*, 9th Edition, 1710, pp. 44-46.
[3] *Report of Lord Brougham's Commission*, "*Denbigh*", p. 118.
[4] *Ibid.*, p. 118.
[5] Thomas's *History of the Diocese of St. Asaph*, p. 810.
[6] *Account*, etc., 1710, pp. 44-46.

by Vincent Corbet, and endowed with 4*l.* per annum. After the year 1717, Lady Moyer, the relict of Sir Samuel Moyer, a merchant of London, gave by a deed 200*l.*, the interest of which, 10*l.* per annum, was to be paid constantly to a Schoolmaster :—

> "To teach 20 children, boys and girls, to read and write, their friends finding them in such books as the master shall require, as Primers, Common Prayer Books, Psalters, and Catechisms. No one in holy orders shall be a Schoolmaster, and if by chance any such be chosen, he shall be immediately put out, without salary, and another chosen, for two reasons; first that no Romish priest may ever poison them with the damnable doctrine of the Church of Rome, and also that his whole time may be spent for the good of the children committed to his charge. The master shall be obliged to go to church with them twice every Sabbath-day, and every day that prayers are read, take care that they answer responsals, and sing their hymns after sermon, and be catechised as often as the minister thinks fit. The master must forfeit 5*l.* if he asks fee or reward from any of the parents of the poor children. The scholars must come to school at seven in the summer and eight in the winter, in the morning, stay there till eleven, return at one, and continue till five in the evening. The master must pray with them in the morning before he begins to teach, and in the afternoon before they be dismissed, that God's blessing being humbly asked, may be showered down on his endeavours for the good both of master and scholars."[1]

By the will of C. Wells, dated 1710, the *Account* informs us that "Five Hundred Pounds" were bequeathed to the Cardiff Corporation for a Charity-School.[2] This was the second Charity-School, J. Herbert having endowed the first in the year 1707. Humphrey Jorden, the Vicar of Glasbury, Brecknockshire, maintains four schools in which thirty children are taught gratis, and are supplied with books.[3] A school was opened in 1711 at Llanboidy, and "nine children were taught there at a private expence".[4] Another "School was opened Christmas 1711 at

[1] *Report of Lord Brougham's Commission*, "*Merioneth*", p. 242.
[2] *Account*, etc., 1710, pp. 44-46.
[3] *Ibid.*, 1711, p. 26.
[4] *Ibid.*, 1711, pp. 42-43.

Presteigne, Radnorshire, by a Person of Quality, for thirteen children, who were cloathed in March following". This school was "endow'd with 44*l.* per annum when a lease is expired".[1] A Charity-School was erected at Whitford, at the sole expense of Pierce Jones, of Whitford, Flintshire, in the year 1711.[2] A gentlewoman opened a school in 1712 "for twelve children to be taught and cloathed at her own expence" at Llangunnog, Montgomeryshire.[3] The Lord of the Manor, "who both pays the Master and provides him an habitation", provided a school for all the poor children of the parish of Marros in Carmarthenshire, in 1712.[4] The *Account* of 1714 gives the following interesting note under Pembrey :—

> "A School for 24 children erected Michaelmas 1712. The Salary for the Master is 6*l.* per annum. About 10 of the poorest of the Children have cloaths given them, and their dinner 5 days in the week at a Publick House near the School, at the charge of a Reverend Divine, who has an estate in those parts, in conjunction with the principal inhabitants of the Parish, to which the offertory is added, the whole amounting to about 15*l.* per annum."[5]

We assume that Sir John Philipps and his associates were the instruments whereby the following 300*l.* were given towards the foundation and endowment of St. Issell Charity-School :—

> "John Jones, who had for many years been a faithful servant in several good families, by his frugality in those services, and some chances in the Lottery, laid up above 300*l.* which after the payment of a few legacies, he left in trust, with the Bishop of St. Davids for the time being, and several honourable persons in Pembrokeshire, to be applied towards the support of a Charity-School in this [St. Issel], his native place, consisting of an equal number of Boys and Girls. The money, after the payment of his other legacies, amounts to near 300*l.* and is now out at interest till it can be vested in a proper purchase."[6]

---

[1] *Account of Charity Schools*, 1709, 1713, 1714.
[2] *Report of Lord Brougham's Commission*, "*Flint*", p. 199.
[3] *Account of Charity Schools*, 1712, pp. 53-54.
[4] *Ibid.*, pp. 53-54.
[5] *Ibid.*, 1714, pp. 70-72.
[6] *Ibid.*, 1713, pp. 64-66.

Sir John, who paid the utmost attention even to the details of the administration of the Charity-Schools, immediately exerted himself to secure the full benefits of this noble gift to the poor children of St. Issell. We shall give two extracts in illustration of this aspect of Sir John's services. Writing to the Society in London on 8 January 1712-13, he says:—

> "That the Bishop of St. Davids having accepted of being a Trustee for a Charity lately left to the Parish of St. Issell in Pembrokeshire, he hopes it will not be long before a School is erected there . . . . . That if the Bishop of St. Davids has no person in view to recommend for a Master of the Charity School of St. Issell he should be glad if his L^dp and the other Trustees in London would give leave to those in the County to appoint one.
>
> "N.B. The names of the Trustees are:—The B^p of St. Davids, John Barlow, of Slebech, Esq., John Laugharne, of St. Bride, now in London; John Philipps, at Picton Castle, S^r Arthur Owen, John Barrow, of Serring, Esq., James Phillips of Tenby, Esq., in Pembrokeshire."[1]

To avoid delay in the appointment of a schoolmaster, Sir John suggested the following circular letter to be sent to the Trustees:—

> "A copy of the Letter approving of Mr. Griffies to be Schoolmaster at St. Issell in Pembrokeshire enclosed to Mr. James Philipps at Tenby the 21st of April, 1713:—
>
> "S^r. Missing you yesterday makes me give you the trouble of this. Mr. Barlowe and myself think no man fitter for the School at St. Issell than Mr. Griffith the minister there. Knowing him to be a worthy, honest, well-principled clergyman; and as such we can and will recommend him to my Lord B^p of St. Davids. If you see his Lordship before we doe, pray let my Lord know that's our opinion of him, and therefore desire he may have his Lordship's order for that School.
>
> "I am, S^r, your very humble Serv^t.
>
> "19 April, 1713. "J. LAUGHARNE.
>
> "*Indors'd*:—"I approve of Mr. Griffies to be School^r of St. Issell. 21 April, 1713." "A. ST. DAVIDS."[2]

---

[1] Abstracts of Letters, No. 3420.

[2] S.P.C.K.'s Secretary's *Letter Book*, No. 19, p. 97.

The years 1713 and 1714 were particularly successful in the establishment of schools and endowments, several of which exist even to-day. It is peculiarly ungrateful of our historians to ignore the activities of these fruitful years, because, we are reaping the benefits of them up to the present time. In the *Account of Charity-Schools* for the year 1713 three schools are said to be "erected at Merthyr Tydvil at the charge of the Lord of the Manor", two for boys and one for girls.[1] This Lord of the Manor was Edward Lewis, of Gilfach-fargoed, who, by his will in 1715, endowed the Gelligaer school for the education, clothing, and apprenticing of poor boys.[2] The Meifod Charity-School was founded by the benefaction of a certain William Pugh, who by his will dated May 22nd, 1714, gave "3*l.* per annum for the instruction of twelve poor children".[3] The Vicar of Bettws-in-Rhos, Dr. Thomas Jones—he was a son of Bishop Jones of St. Asaph, and a canon of that Cathedral—erected a Charity-School in his parish in 1714, in which "ten children are taught and cloath'd at his own charge, and three girls are taught and cloath'd at the charge of a Gentlewoman".[4] Moses Williams, in a letter to the S.P.C.K., dated 26 April 1705, referring to this school, says that:—

> "The Rev[d] Mr. Jones vicar thereof has given 50*s.* per annum for ever for teaching Ten poor children to read Welsh. He also finds them Books, and bestows cloaths upon them at Christmas. Also Mad[m] Joanna Griffiths pays for the teaching and cloathing of three poor girls there."[5]

Some time after the vicar left this parish for Abergele, he challenged the parishioners to advance another 50*l.* to

[1] *Account of Charity-Schools*, 1714, pp. 70-72.

[2] Abstracts of Letters, No. 4306 and 4726.

[3] *Digest of the Reports made by the Commissioners of Inquiry into Charities*, 1844, p. 85.

[4] *Account of Charity-Schools*, 1715, pp. 24-28.

[5] Abstracts of Letters, No. 3353.

the like good use, and in 1722 an endowment of 100*l.* was settled on the Bettws school.[1]

The Kerry Charity-School, Montgomeryshire, was opened in 1714 with an annual subscription of 10*l.* John Catlyn, the minister there, writing to the S.P.C.K. on 2nd June 1712, says :—

> "That he hopes 'ere another 12 months goes about, something like a Charity-School may be set up in his parish. That he should be glad to know what is y^e^ usual Salary to y^e^ Master of a Charity-School, and whether one may be obtained from London, because it will be difficult to get one in those parts that has a just and necessary knowledge in the English Tongue."[2]

An English schoolmaster was appointed, and the school flourished greatly, and before 1713 it had received six small endowments in aid of its work.[3]

The letters of the Society in London often led to the erection of Charity-Schools in the most neglected localities in the Principality. It is very difficult to estimate the influence of the Society in this direction. A few extracts will suffice to illustrate this method of operation and its results. Henry Newman, the active Secretary of the Society, writing "to the Rev^d^ M^r^ Pettingal, Minister of Newport, in Monmouthshire", on the 28th of April 1715, says :—

> "When you favour me with an answer to this you will oblige me to resolve the following enquiries concerning Caerleon in your neighbourhood, viz^t^ :—
>
> "Whether there is a School there, and if there is, how it is supported, and the present state of it, as to number of children, &c. What number of children there are in the place still unprovided for? And whether a Charity-School be wanting there? Who is the Min^r^ of the Place, and of what value is his living? Who is Patron of the Living? How many Churches are there in the Parish, &c.? With any other Account relating to the state of the Town or any Improvements it may be capable of," etc.[4]

---

[1] *Report of Lord Brougham's Commission*, "*Denbigh*", p. 50.

[2] Abstracts of Letters, No. 3091.

[3] *Report of Lord Brougham's Commission*, "*Montgomery*", p. 293.

[4] Secretary's *Letter Book*, No. 143.

The following replies were received :—

> "Fran. Pettingal, at Newport, Monmouthshire, 8th May, 1715. That having enquir'd into the state of the Town of Caerleon, he finds it a very poor place. The children numerous, and destitute of a School, and real objects of Charity of that kind. . . . . That the prospect of some great advantages . . . encourages him to recommend the Town of Newport (whereof he is Vicar) to the consideracon of all Charitable Benefactors as a place destitute of a School, very numerous of poor children, and affording but a very poor maintenance to its Incumbents, which exceeds not 20*l.* per annum," etc.[1]
>
> "Theo. Chest, at Chepstow, Monmouthshire, 9 May, 1715. Enclosing a letter from Mr. Davies, the Curate of Caerleon, of the 6th of May, signifying the present state of it, viz^t. that there's no School there. That it is a very poor place, and above 100 poor children unprovided for, which makes great want of a Charity-School; that there is no likelihood of having one, the inhabitants being not able to pay any man of capacity. That Mr. Lingen is the Minister, tho' he leaves the charge to him. That the value of the Living is not above 20*l.* per annum. That as to the Patron, 'tis in the Gift of the Chapter of Landaff. That there is but one Church. Tho' the parish of Llangattock belongs unto it."[2]

A Charity-School was erected in Caerleon in 1717, and was also endowed by C. Williams of Caerleon.[3]

The Rector of Dolgelley, Merionethshire, George Lewis, writes to the Society on 14 July 1716, in reply to an enquiry concerning the state of that town :—

> "That there is no Charity-School within many miles of Dolgelley, the Country generally being very poor and the rich not so well inclined to encourage so good a work as they ought to be. That the Town of Dolgelley is the chief town in Merionethsh., in the centre of the County, and hath in it many poor boys and girls who for want of some charitable provision are forced to strole and beg their living. That he believes there are some of the better sort who would contribute to so good a work if such a thing was set on foot. That if the Society should think fitt to sett such a thing on foot, that he would encourage it all that lay in his power."[4]

By 1720 a Charity-School for twenty-five boys and

[1] Secretary's *Letter Book*, 4369. [2] Abstracts of Letters, No. 4368.
[3] *Report of the Schools Inquiry Commission*, vol. xx, 1870.
[4] Abstracts of Letters, No. 4863.

twenty-five girls was erected at Dolgelley, and supported at the charge of a Lady at London.[1]

The unwearied endeavours of the reformers had by the year 1710 found very great and good success in North Wales. For "by the large and bountiful contributions which were obtained from charitable persons of all ranks and conditions—from some of the nobility and gentry of Wales, and of the neighbouring counties, and of several of that quality in and about London, and also from the reverend Bishops and Clergy—there were erected in the various counties of North Wales during these years many Charity-Schools, and by all these together there were every year a large number of poor children educated."

Dr. John Jones, Dean of Bangor, writing to the Society on the 20 June 1716, says :—

> "That a Charity-School is lately erected at Beaumaris in the County of Anglesea, for 12 Children taught and Cloath'd at the expense of a person of honour. That another School is lately sett up at Llanfihangel in the same County, where 12 poor children are taught; and another School at Bangor in Carnarvonshire for 10 poor children.—Another at Llanllechyd in Carnarvonshire for 15 poor children; another at Gyffin in y^e^ same County for 10 poor children. That it is impossible in those parts to fix the poor Children constantly and regularly at School, because they must go for ever and anon to beg for victuals, there being no poor rates settled in these parts, it is the constant method to relieve the poor at their doors, and the houses of the several Parishes being scattered about at considerable distances from each other increases the difficulty the poor children labour under, and in harvest the poor parents take them out of School, and declare they had rather they should not be taught at all then be debarred of the use and service of them."[2]

John Jones, D.D., Dean of Bangor, is another instance of a really great Welshman, who has many claims to the enduring gratitude of his countrymen, but whose name does not yet appear in any of the biographical dictionaries. He has found no sympathetic biographer. The only

[1] *Account of Charity-Schools*, 1721, pp. 37-38. [2] Abs. No. 4840.

memorials of Dr. Jones which we have, are the notes and appreciations of Browne Willis and Angharad Llwyd. He was one of the little group of great Welsh reformers and philanthropists of this period, whose names should be held in everlasting remembrance by every Welshman who loves his fatherland, its vernacular language, and its literature.

John Jones, M.A., D.D., was the second son of Rowland Jones, of Plâsgwyn, Pentraeth, in Anglesea, where he was born on 2 June 1650.[1] We have no records of his early life. He was a graduate of Trinity College, Cambridge. Bishop Morgan promoted him to the Rectory of Rhoscolyn, Anglesey, on 3 June 1672.[2] He became collated Treasurer of Bangor Cathedral on 30 April 1673.[3] Lord Bulkeley promoted him to the Rectory of Llandegfan on 5 December 1684.[4] He was instituted Dean of Bangor on 4 September 1689, in succession to Humphrey Humphreys, who was made Bishop of Bangor.[5] He was collated prebendary of Llanvairtalhaiarn, in the diocese of St. Asaph, on 13 April 1696.[6] He died, and was buried in the Bangor Cathedral, on 2 Nov. 1727.[7]

So soon as Dean Jones was established in Bangor, he began that season of activity, religious, educational and philanthropic, which has assured to him an honourable position amongst the reformers of this period. He erected and endowed Charity-Schools, circulated a large quantity of Welsh literature in his schools and among his parishioners, appointed a number of earnest and active curates in his livings—for Dean Jones was not one

[1] Browne Willis's *Bangor*, p. 129.
[2] Rowland's *Mona Antiqua*, 1762, p. 349.
[3] Browne Willis, 157.
[4] *Mona Antiqua*, 336.
[5] Browne Willis's *Survey of the Cathedral Church of Bangor*, p. 129.
[6] Browne Willis's *Survey of St. Asaph*, 2nd Edition, vol. i, p. 218.
[7] *Bishop's Transcripts of Registers of Bangor.*

of the "lazy and negligent in all the true concerns of the Church" that "left preaching and writing to others while they gave themseves up to ease and sloth", but one of the new set of men of another stamp of whom Burnet wrote that "had they not appeared the Church had quite lost her esteem over the nation". Dean Jones took the deepest interest and care of the fabrics of his churches, and furnished them at his own cost with valuable and beautiful church plate, which are to-day their treasures. In short he did everything he could do to make the buildings and the services of his churches attractive to the people. Browne Willis, who knew the Dean well, and writes of him with admiration, has preserved a clear, if brief, judgment of his labours. In introducing Dean Jones's *Description of Bishop Anian's Pontifical*, or *Liber Bangor*, Willis writes :—

> "It is now, for the benefit of the Library, in the possession of the most worthy Dean, the Reverend Dr. Jones, who has bestow'd a new Binding on it; and being well vers'd in the Antiquities of this Church, to which he has ever shew'd a most conscientious regard by constant residence, etc."[1]

The Dean was passionately devoted to the Cathedral Church to the end of his days. By his will he gave his "library of books to the library of the Cathedral Church of Bangor lately erected"; and also "one hundred pounds towards buying an Altar Piece and decent Altar Cloth with Fringe, and for the better adorning of the Choir".[2]

For the information of Bishop Humphrey Humphreys on his first visitation of his diocese in 1690, Dean Jones prepared an interesting report on the state of the Friars School, Bangor. Although Dr. Jones had only been in the Deanery for a few months when he made the inquiry, yet he made many valuable suggestions for important

[1] Browne Willis's *Bangor*, p. 70. [2] Will of Dr. Jones.

reforms, which reveal his enlightened interest in the school and in education. In reporting on the state of the school and schoolhouse, the Dean says:—

> "They have been of late much out of repair. But at present are much better, tho' there remaines still much to be done before both can be put into due and compleat repair."[1]

On the Library of the School he reports and suggests:—

> "That there are divers books belonging to the School Library a Catalogue whereof I have seen in the School written in a Book in the Custody of the Schoolmr wch I think ought to be annually inspected that none of them may be embezzled."[2]

For the reformation of faults, and the better government of the school, the Dean made valuable suggestions. Among others, that the annual sermon should be revived in the Cathedral, wherein the preacher "shall make mention and commendation of the founder" of the School; that the bishop, dean, and chapter should, according to the statutes, "assemble twice every year and cause all the statutes and ordinance of the school to be read to them"; that the accounts of the school should be annually audited; and that an annual inspection of the school and schoolhouse should be made, in order to see "what is wanting and defective therein, &c., and that so all may be timely repaired before any great and considerable decays happen".[3]

Dr. Jones was an educationist long before he came to

[1] Barber and Lewis's *History of Friars School*, p. 39.

[2] Transcript of the original document.

[3] Barber and Lewis's *History of Friars School*, pp. 39-42. The following severe criticisms of the authors of this interesting work on the Dean's ignorance of certain details of administration are entirely unjustifiable:

> "It seems strange that the Dean, great friend of education though he was, knew and cared so little for the administration of a trust of which he was one of the principal trustees. He must have had some qualms of conscience when he attempted to reply to his Bishop's request for suggestions, &c. . . . . Who should know these things if not the Dean? It may be that this was a turning

Bangor. We have seen by his first letter to the S.P.C.K. that he had "set up schools for y^e^ poorer sort at his own charge"[1] before the foundation of that Society. He was instituted Rector of Rhoscolyn in 1672, the year that Thomas Gouge commenced his great educational work in Wales. After Gouge "had made Three or Four Jorneys into *South Wales*, some in *North Wales* hearing of it, sent some unto him, requesting him to come into their parts to carry on the like Excellent and Charitable Work among them also. This he assented to, and went, at least once, if not oftener, into those Parts likewise."[2] Tillotson, Whichcote, and Stillingfleet, all Cambridge men, under whose influence Dr. Jones had been formed, were at the head of the Gouge movement from 1674 onward; it is quite natural, therefore, to conclude that Dr. Jones began his work under the impulse of that movement, and that he is another link in the continuity of the Gouge and S.P.C.K. movements. The names of the Schools established by the Dean of Bangor do not appear in the records of the Society before 1716, and even the names of some of his foundations never appeared either in the correspondence or in the printed *Accounts*. Nevertheless, we have ample evidence of their early existence. The following notes and extracts may be given in illustration of this part of the Dean's charitable and philanthropic work. It is clear from his Will that he aimed at providing a modicum

point in his life, and that henceforth he took greater interest in his neglected charge and in the education of children in the surrounding parishes."

The Authors fall foul of the Dean thus, because he replies to certain queries of the Bishop honestly, "I am utterly ignorant". The Dean had only been in office a few months—he was instituted in the Deanery on Sept. 4, 1689—when he furnished the "exhaustive report" for the Visitation of 1690! The insinuations of carelessness, neglect, and qualms of conscience on the part of Dr. John Jones are groundless and absurd.

[1] Abs. No. 11. [2] Clarke's *Lives of Eminent Persons*, p. 205.

of primary education to the poorest children of all the parishes with which he had any official connection at any time of his life. Thus, he was a prebendary of Llanfairtalhaiarn, and, in 1708, he gave 50*l.* for the maintenance of a Charity-School in that village.[1] In his Will, dated 10 March 1719, in bequeathing three pounds to the poor of "Llanfair Dol hayarn", he refers to his previous endowment of their Charity-School in these words :—

> "Having in my life time given them the sum of fifty pounds towards y^e^ maintenance of a Charity-School."[2]

Llanfihangel Ysceifiog and Llanffinan, in Anglesey, was a perpetual curacy in the patronage of the Dean of Bangor. Dr. Jones erected a Charity-School at Llanfihangel either late in the seventeenth or early in the eighteenth century. This school was reported to the S.P.C.K. in 1716,[3] and was afterwards included from year to year in the *Accounts of Charity-Schools*. By his Will, dated 10 March 1719, and proved on 29 November 1727, he gave—

> "To the Bishop of Bangor for the time being, and to his successors, for ever, and to the Dean of Bangor and his successors, and to the Wardens of the Churches of Llanfihangel Ysceifiog and Llanffinan, in the County of Anglesey, and to their successors for ever, the sum of one hundred pounds, in trust, for the use of the poor of the said two parishes for ever, so as the said one hundred pounds be by them or the survivors of them, and their successors, put out at interest, and so ordered and secured that the annual interest thereof shall be a fund for a Charity-School for instructing twelve poor Children of the said two parishes, for ever, to read Welsh perfectly, and for teaching them the principles of religion according to the Catechism of the Church of England, and if it might be, for training them up a little in writing and arithmetic; and my will is, that the teacher shall have four pounds per annum for his pains, and that the remainder of the said annual interest shall be laid out in books or cloaths for some of the poorest children in the said Charity-School according as the Trustees shall order and appoint."[4]

---

[1] Thomas's *History of the Diocese of St. Asaph*, p. 387.

[2] Will in the Probate Registry of Bangor.

[3] Abs. No. 4840.

[4] Will in the Probate Registry of Bangor.

He also willed to the said parishioners a "due proportion of the stock" of Welsh and English books:—

> "Which I bought on purpose to distribute among my poor parishioners & more especially among the poor children of my Charity-Schools, & tho' I have given them a great number of such books from time to time yet to make all y^e^ amends I can for my neglect or freq^t^ disabilities thro' sickness to teach and instruct y^m^ my will is y^t^ what shall remain undisposed of at my death of the abovemenconed Welsh & English books, being practical books, and fitted for ordinary capacities, be delivered in due proportions to my several Curates, to be distributed according to their discretion among my poor parishioners of Gyffin, Llanllechyd, Llanfihangel & Llanffinan, and among the poor children y^t^ are taught in y^e^ Charity-Schools therein."[1]

And further, the Dean gave three pounds to be divided equally among his poor parishioners; three pounds to his curate; a folio Welsh Bible; and a folio Welsh Common Prayer Book, for the use of the said Church.

The following Charity-Schools were given similar bequests in almost identical terms under his Will:—

Llanllechyd, Carnarvonshire.—£100 for teaching and instructing 12 poor children; the Dean was Rector here from 1689 to 1727.

Aber, Carnarvonshire.—£100 for teaching and instructing 10 poor children; the Dean was Rector here also from 1689 to 1727.

Gyffin, Carnarvonshire.—£100 for teaching and instructing 10 poor children; this was a perpetual curacy in the Dean of Bangor's patronage.

Llanddyfnan and Pentraeth, Anglesey.—£100 for teaching and instructing 10 poor children; the Dean's "dear place of nativity".

Bangor, Carnarvonshire.—£100 for teaching and instructing 10 poor children; Dr. Jones was Dean of Bangor from 1689 to 1727.

[1] Will in the Probate Registry of Bangor.

To the following livings, with which the Dean was officially connected in some way or other, he gave bequests of fifty pounds each for teaching and instructing ten poor children :—

Rhoscolyn and its two chapelries, Llanfair yn Neubwll and Llanfihangel yn Nhowyn, Anglesey, 1 School; Dr. Jones was Rector of these parishes for many years.

Llandecwyn and Llanfihangel y Traethau, in Merionethshire, 1 School; this Rectory and its curacy were united to the Treasurership of Bangor Cathedral, which was held by Dr. Jones from 1673 to 1689.

Llandegfan and Beaumaris, Anglesey, 1 School; Dr. Jones was Rector from 1673 to 1700.[1]

The schools erected and endowed by Dean John Jones were all vernacular schools. They were "for the instructing of poor children for ever to read Welsh so perfectly as that each of them might be able to read the Bible and Common Prayer Book in Welsh well, and be also taught the Catechism of the Church of England in Welsh". By the way in which the Circulating School movement of Griffith Jones has been, and is even yet, spoken of, it would seem to be regarded by many of our writers as the first attempt to promote vernacular schools in Wales. The bishops and clergy of the Established Church of the period preceding Griffith Jones have also been, and are even yet, spoken of as bitter enemies of vernacular teaching and of Welsh literature.[2] But that this was far from being the case any

[1] I have taken these facts from the Will in the Probate Registry of Bangor.

[2] Owen Edwards writes: "Though Crown ministers and bishops thought it were better for Welshmen to lose their souls than to be taught in Welsh."—*Wales*, p. 386. See also his *Short History of Wales*, 103-4. Of course, many besides Mr. Owen Edwards write in this strain. I select him for animadversion because he is the most brilliant recent propagator of these erroneous views.

one having real knowledge of Wales in this period will know well. That these wrong notions may be set aside, and the fantastic ideas of the period that they have established in people's minds may be corrected, it may be well, perhaps, to state the following facts in this connection. Many of the Charity-Schools established in this period were in the vernacular. The schools of North Wales were generally Welsh. The bishops and the clergy cherished the Welsh language and its literature. Some of the great masterpieces of Welsh literature were written by Welsh clergymen of this period—the writings of Ellis Wynne, Edward Samuel, and Theophilus Evans, for instance. The following extracts will illustrate these statements. Robert Wynne, Rector of Llanddeiniolen, writing to the S.P.C.K. on April 15, 1700, says :—

> "That the vulgar understand not English Books . . . . . That y^e^ Bishop [Humphrey Humphreys] & his Clergy have been at the sole charge of Printing the Welsh Books lately translated, and are willing to subscribe to more."[1]

It was a plain hint to the secretary of the Society not to send English books to Carnarvonshire and Anglesey. John Price, Vicar of Wrexham, writing to the Society on April 29, 1700, says :—

> "That the Clergy in Denbighshire, Flintshire, and Montgomeryshire . . . . find it most convenient to set up Welsh Schools, that being the Language w^ch^ y^e^ Parents best understand."[2]

Dr. Robert Wynne, Vicar of Gresford, and Chancellor of St. Asaph, writing to the Society on June 5, 1700, says that :—

> "The Education of poor children is a matter of much difficulty in those parts, no Welsh Schools being already settled, w^ch^ language must be taught them, & Primers are ready to be printed for that purpose."[3]

---

[1] Abstract No. 84. [2] *Ibid.* 92. [3] *Ibid.* 116.

Thomas Williams, Rector of Denbigh, writing to Robert Nelson in July 1706, says :—

> "That his design is to procure the erection of Welsh Schools & set an example to others by establishing one in his own Parish. He proposes that the money rais'd by Mr. Nelson's Tract on Confirmation in Welsh (of which many are dispers'd gratis by the Bp. of St. Asaph [Beveridge] & himself) may go as part of contribution to the said Welsh Schools. To which Mr. Nelson gave his consent."[1]

Moses Williams, writing to the Society on April 26, 1715, says :—

> "That the Rev. Thomas Jones, D.D., Vicar of Bettws Abergele, has given 50*s.* per annum for ever for teaching Ten poor children to read Welsh."[2]

Bishop Fleetwood, in his charge to the clergy of the Diocese of St. Asaph, in 1710, particularly encouraged Welsh preaching. Bishop Bull earnestly advised the clergy of St. David's to use the Welsh. The fact of the matter is, a new enthusiasm for the Welsh language and its literature had unmistakeably appeared in this period, and the national mind was represented by the leaders of the Charity-School movement.

Another patron and advocate of Charity-Schools, and a great benefactor of education in North and South Wales during this period, was Edmund Meyricke, M.A., of Ucheldre, treasurer of St. David's Cathedral.[3] Meyricke,

[1] *Minutes*, 4 July 1706.

[2] Abs. No. 3355.

[3] Edmund Meyricke, son of Edmund Meyricke, Ucheldre, Merioneth, baptised 11 June 1636; entered Jesus College, Oxford; Matric. 23 July 1656; B.A. 12 Oct. 1659; M.A. 1662; Incorporated at Cambridge 1663; Vicar of Eynsham, Oxon, 1663; Llangathen, 1664, Llanarthney, 1666, and Rector of Penboyr, 1668 (all of Carmarthenshire); Rector of Burton, co. Pembroke, 1670; Prebendary of Collegiate Church of Brecon, 1670; and Precentor, 1685; Rector of Stackpool, co. Pembroke, 1675; Vicar of Llanegwad, co. Carmarthen, 1677; Canon of St. David's, 1690, and Treasurer, 1691. He died in May 1713, at Gloucester, and was buried at Carmarthen. At one time he was Chaplain to the Earl of Carbery, who promoted him to several of his livings.

like Dean Jones, was a great pluralist. In 1708, when the Society for Promoting Christian Knowledge established a Lending Library for the Diocese of St. David's, Meyricke gave a house in Carmarthen "for the use of the Library lately collected, for ever". In the same year he gave another house in the same town "for y^e^ use of a School and Schoolmaster, for ever". He also endowed this school with 22*l.* per annum; and in 1713, the year of his death, "twenty-one were taught and cloathed at his sole charge". He also opened a school at Penboyr, of which parish he was Rector. He was a great friend of Sir John Philipps. By his Will, made in 1712, he made large bequests for the benefit of the children and youths of the six counties of North Wales. In his Will he says:—

> "As for my worldly estate which God Almighty hath blessed me with above my merits or expectation I dispose thereof in the following manner: Imprimis, whereas I always intended to bestow a good part of what God should please to bless me withall for the encouragement of learning in Jesus College in Oxford and for the better maintenance of six junior Scholars who are or shall be scholars of the said foundation of the said College, out of the six counties of North Wales: I doe give, devise and bequeath all my real and personal estate other than and besides what thereof is or shall be by this my Will, or shall be by any Codicil . . . . . given devised and bequeathed . . . that is to say unto every one of the said six Scholars, particularly and severally, the annual sum of £10 of lawfull money of Great Britain during his residence in the said College. And for the maintenance and settlement of six Exhibitioners in the said College, natives of the said six Counties of North Wales, and of any or either of them, or of my kindred, if such of that number of Exhibitioners may be found . . . I doe give to each and every of the said six Exhibitioners the annual summe of eight pounds lawfull money of Great Britain during his residence in the said College," etc., etc.[1]

And by a Codicil to his Will, dated the 14th day of May 1712, he gave, as he had given his houses at Carmarthen—

> "His messuage and tenement, with the appurtenances, called Ty-Tan-y-Domen, situate in the Town of Bala, in the county of

[1] Hardy's *Jesus College*, p. 160.

> Merioneth, together with one acre of land in the Park, and Cae'r Llechwedd, then or late in the possession of Philip Morgan, at the yearly rent of 3*l.* 12*s.*, to and for the use and benefit of a School and Schoolmaster, in which School there should be thirty poor boys of North Wales settled and taught grammar learning, until they should be thought fit to be removed to other Schools or employments, or to be put apprentices, at the discretion of the visitors and trustees of such school thereinafter named; such school to be kept in a convenient room or rooms in the said messuage, and the rest of the said messuage and its appurtenances, and the said acre of land, and Cae'r Llechwedd, to be for the dwelling and use and benefit of the schoolmaster: And he further gave the sum of 15*l.* yearly to the said thirty scholars, viz. 10*s.* to be paid for or towards the clothing each of them yearly and every year for ever . . . . he thereby appointed Evan Griffiths[1] the first schoolmaster of the said school", etc., etc.[2]

Another patroness on a large scale deserves mention here, viz., Mrs. Mary Vaughan of Llangedwyn, the widow of Edward Vaughan of Llwydiarth, Montgomeryshire. On 20 April 1712, she gave a sum of 1200*l.* to found and endow for ever three charity-schools in the parishes of Llanfyllin and Llanfihangel, Montgomeryshire. In a letter written by John Humphreys, M.A., the Rector of Llanfihangel, on 20 May 1722, he says:—

> "That the Schools set up and endow'd by the good family who desire him as a Trustee to take care of them are as follows: Mrs. Vaughan, of Llangedwyn, the Lady and widow of Edward Vaughan, late of Llwydiarth, Esq^r, has given 1200*l.* to endow 3 Charity-Schools, one in this town [Llanfyllin] for 20 Boys and another for 10 Girls, and one in Llanvihangel (a neighbouring parish, for 12 Boys) all to be cloath'd, taught their Catechism and brought up in the principles of the Church of England, and the Boys to read and write and cast accounts; the Girls to spin and sew plain work. That Mrs. Strangeways and Mrs. Wynne, daughters and coheirs of the said Mrs. Vaughan, keep 20 more Boys in the School at Llanvihangel with this addition that a meal's meat as their dinner is allow'd to 'em every day they come to School in

---

[1] Evan Griffiths was the schoolmaster of the Meyricke Charity-School at Carmarthen from 1708 to 1713. Abstracts of Letters, No. 2962.

[2] *Report* of Lord Brougham's Commission, "Merioneth", pp. 221-2.

consideration that they live very far from School. That Mrs. Strangeways keeps also 6 more Girls at Llanvillin and pays for their diet and lodging, they being the children of such parents as are not able to keep them. That as the children are fit to be put out apprentices one or other of Mrs. Vaughan's family puts them out, he having by his will left 50 pounds for that service."[1]

Besides these, there were many other endowments not officially reported to the Society for Promoting Christian Knowledge. The vigour of the Charity-School movement in North Wales is strikingly exhibited in the remarkable number of endowed schools and unattached charities for the education of poor children that were founded there in this period. These facts go to prove that the provision for elementary education in North Wales in this period was not far behind that of any other province in the United Kingdom.

We have already alluded to the system of Charity-Schools for the six counties of North Wales founded and endowed under the Will of Dr. Daniel Williams of Wrexham. The establishment of these schools undoubtedly occasioned some rivalry. The fact which I wish to emphasise here is that this religious rivalry and competition on the whole issued in the public good. The Will of Dr. Williams is dated June 26, 1711. Among many other bequests he made provision for the establishment of eight schools for the instruction of the children of the poor. The schools are thus mentioned in the Will:—

"I will that my brother and sister Roberts, and the survivor of them, shall, during his or her natural life, possess all that my estate in Burton and Crosshowell, &c., in Denbighshire, which I bought of Mr. Smith, and have power to distrain and recover the same, he and she paying yearly 6*l.* to Mr. Kenrick or other the Presbyterian dissenting Minister in Wrexham, and 10*l.* a-year to such a man as they shall appoint to teach 20 children to read and write and instruct them in the principles of religion."

[1] Abstracts of Letters No. 7075.

And again further on he says:—

> "My will is that they, the trustees, choose and appoint some pious grave person for to teach 20 poor children for to read English and instruct them in the principles of the Christian religion, in these following towns, for as long a time as my said trustees shall think fit and meet, and no longer; viz., Denbigh, Flint, Carnarvon, Montgomery, Beaumaris, or else Conway, Merioneth, or Holt, and Chelmsford, paying 8*l.* per annum to every such teacher as long as each of the said teachers shall be approved by the said trustees, who shall give to each of the said learners one of the catechisms, commonly called the Assembly's Catechism, with the proofs at large, and one of my books, called the Vanity of Childhood and Youth, when they can repeat the catechism without the proofs, and a Bible when they can repeat the proofs also. I will the same method and way be used and continued with the learners of Wrexham, after my brother and sister Roberts' death, and that the 10*l.* now appointed for the teacher there, now payable by them, be made 15*l.* per annum, that so 25 boys may not only be instructed as before, but also such of them taught to write as are willing to learn. I desire some one, in each of these towns, be desired to inspect the management; and I appoint the teachers to pray daily with the learners, and that they be paid faithfully as long as my said trustees shall approve of them, and that others be nominated upon the death or other removal of any of them by my said trustees."[1]

Dr. Williams died on 26 January 1715–6, and his Will, in consequence of the interlineations and unattested Codicil, became at once the subject of a Chancery suit. The proceedings in Chancery were sufficiently advanced by the early part of 1726 for the execution of such parts of the trusts as comprised the schools. The scheme of the trustees, after being approved by the Master, was confirmed on the 6th day of August 1726, by the Master of the Rolls, and ordered to be carried into execution. While the suit was proceeding, the trustees for their own satisfaction and guidance, made inquires in the several towns where Dr. Williams had directed schools to be set up, to ascertain if such schools were wanted or would

[1] *Report of Lord Brougham's Commission*, "*Denbigh*", pp. 14, 15.

be acceptable. At Flint, Beaumaris, and Conway the offer was at once rejected by the conformist ministers and principal inhabitants, on the alleged grounds that the children were to be taught the Assembly's Catechism, and were to be instructed by a dissenter from the Church of England.[1] Under the scheme and order of court the trustees took immediate steps to establish schools in the following places: viz., Denbigh, Carnarvon, Montgomery, Llanuwchlyn, at Newmarket, instead of Flint, and at Pwllheli in Carnarvonshire, instead of Beaumaris, or Conway, or Holt. The Wrexham School had been carried on from the beginning.[2] There were occasional collisions; for instance, the Presbyterian schoolmaster of Wrexham was presented at the Correction Court for teaching without a license from the Bishop of the Diocese.[3] The schoolmaster at Bala reported, in 1737, that the rector of the parish threatened him unless he taught the Church Catechism.[4] The master of Montgomery was harassed by the Town Warden, "a sorry rogue" from Anglesea, who informed the magistrates "that there was kept in his town a Presbyterian school, and that the master did not communicate in the Church of England nor teach the Church Catechism, and that he had corrupted all the town and country". Having no license from the Bishop, he was cited to appear before the Episcopal Court "fifteen long miles" off. The schoolmaster at Carnarvon was prosecuted at the instance of the vicar of Llanbeblig.[5] On the whole things went fairly well for those times.

All these facts speak volumes as to the provisions for the primary education of the children of the poor of North

[1] *Report of Lord Brougham's Commission*, "*Denbigh*", p. 15.
[2] *Ibid.*, p. 15.
[3] Palmer's *History of the Parish Church of Wrexham*, p. 138.
[4] Jeremy's *Presbyterian Fund, &c.*, p. 87. [5] *Ibid.*, pp. 87, 88.

Wales in this period. The fantastic ideas of this epoch, established in people's minds by certain historians, have no basis in fact. In truth, we have had more than enough of foolish fancy concerning the early eighteenth century. Painstaking inquiry will substitute fact for fiction.

Resuming our narrative of Sir John Philipps's educational work, we find that by the year 1717, Sir John had called into being, in Pembroke and Carmarthen shires, all the Charity-Schools he was destined to found there on his own account. In fact, after 1717, only four Charity-Schools were reported in the *Accounts* during his lifetime, viz., Lampeter-Velfrey, "a School supported by subscriptions", erected in 1717; Narberth, in 1718; Lawrenny, "a School for all the poor Children of the parish", erected in 1725; and Steinton, "a School opened and supported at the sole expense of a private Gentleman" in 1727.[1] All these schools were in Pembrokeshire.

The references to the Welsh schools are now scantier in the *Minutes and Correspondence* of the Society. Occasionally, however, we find a very interesting and illuminating record. For instance, some of the religious societies largely shared in the High Church enthusiasm of the reign of Queen Anne. They imbibed a tincture of Jacobite tendencies, and became obnoxious to the new Government, and they consequently drew down some obloquy on the Charity-Schools which they had supported.[2]

The Society for Promoting Christian Knowledge seems to have been particularly anxious to steer an even course during this crisis. Its circular letters impressed upon all the duty of loyalty to the King and Government. The years 1717 and 1718 were years of great anxiety. The Archbishop of Canterbury addressed two very important

[1] *Accounts of Charity-Schools* under these years.
[2] See Secretan's *Life of Robert Nelson*, pp. 95, 96.

letters, one respecting the loyalty of the religious societies,[1] and the other respecting the loyalty of the Charity Schoolmasters, etc.[2] The following Letter throws an interesting light on the state of the Charity-Schools and on Jacobitism in Pembrokeshire in this period. It was written by John Pember, and is dated 15 April 1717. In reply to the Circular Letter of the Society, he says:—

> "That some Masters of Charity-Schools in that County have been already, and the rest shall, God willing, be desired to keep Registers of the names of the Children admitted unto their respective Schools, as desired in y^e^ Society's Circular Letter. Those Masters that are employed in that part of the County have so far assured him of their good affection to the King; that they and their Scholars pray daily for King George & the Royal Family. That the Master of St. Issell School and most of the other Masters in that part of the County complain that they cannot prevail upon the parents of y^e^ poor Children to keep them constantly. That there are noe poor taught in Haraldston West. That the Master of Walton East School not being able to prevail with parents to send their Children there, if S^r^ John Philipps pleases to give leave, that School might be removed to Usmaston, where he is in hopes of having many poor Children taught. N.B.—S^r^ John Philipps consents to what he desires."[3]

Our extracts must close here; further information must be sought in the Appendices to this Paper. It is difficult to estimate the number of Charity-Schools erected in Wales in this period. The number accounted for in the *Minutes and Correspondence*, the *Accounts*, and the *Methods of Erecting Charity-Schools* is less than one hundred; but we know that the actual number was far more than that. The numbers of the "children taught" given in the *Accounts* are no criteria from which to judge the extent of their benefits. As a rule the numbers given only denote the free foundations of each school. Most of the schools were open to all children whose parents would pay for their education.

[1] Abstracts of Letters, No. 5581 (1st May, 1718).
[2] *Ibid.*, No. 5610. [3] *Ibid.*, No. 5198.

Sir John Philipps died on 5 January 1736-7. The following obituary notice appeared in the *Gentleman's Magazine*:—

> "Jan. 5, Sir John Philipps, Bt., of Picton Castle, Pembrokeshire, uncle to Sir Robert Walpole's Lady; he served in several Parliaments for Pembroke, and Harverfordwest; was one of the Commissioners for building the 50 New Churches, and 1 of y^e^ Society for Reformation of Manners."[1]

Sir John was buried at St. Mary's Church, Haverfordwest. A handsome marble monument is erected to his memory in that Church. It reads as follows:—

> "Here lye the Remains of Sir John Phillips, of Picton-Castle, in the county of Pembroke, Bart. who departed this life Jan. 5, 1736, at London, in the 77th year of his age. He serv'd with great Reputation and Honour for the Town of Pembroke, and for this Town and County, in several Parliaments, where his constant Aim was to promote the Cause of Virtue and Religion, and the real Good of his Country. He was one of the most active Commissioners for building the fifty new Churches in and about the City of London, and a leading Member, in that Metropolis, of many Charitable Societies, to which he was a very ample Benefactor. To attempt a character of this great and good Man, so well known and admir'd at home, and in foreign Countries, would be an Injury to it: his good Works speak eloquently for him, particularly his extensive Liberality on all occasions to this Town and County, of which, at his Death, he was the oldest Common-Council-Man. He left issue, three sons, Members also of our Common-Council, S^r^ Erasmus Philipps of Picton-Castle, Bart. our Representative in Parliament; John Philipps, of Kilgetty, Esq.; Mayor of this Corporation; and Bulkeley Philipps, Esq.; who erected this Monument to the pious Memory of their late excellent Father."[2]

When the news of his decease became known to the

[1] *Gentleman's Magazine*, 1737, p. 60.

[2] Wotton, *English Baronetage*, vol. i, pp. 462-3, Ed. 1741.

Society for Promoting Christian Knowledge, of which he had been a distinguished member almost from its beginning, the following minute was passed :—

> "Tuesday, 11 January 1736-7.—The Committee being inform'd of the Death of S^r John Philipps Bar^t order'd the Secr'y to wait upon S^r Erasmus Philipps in their names to condole him upon this Melancholy occasion, and to assure him of their Great Concern for the loss of a Gentleman, who had so many years been the ornament, and in a great measure the Support of the Society; and to whose excellent example, liberal contributions, and indefatigable endeavours, the success which by the blessing of God the Society had met with was very much owing.
>
> "The Secr'y accordingly waited on S^r Erasmus Philipps with the said message and being return'd acquainted the Committee that S^r Erasmus thought himself very much obliged by the concern they express'd on the Death of S^r John Philipps, and desired his thanks might be accepted for the same."[1]

Sir John did not forget the Society in his Will. The following records refer to his bequests to it, and the objects toward which they were applied :—

> "Tuesday, 1 March 1736-7.—M^r John Philipps reported that his late Father, S^r John Philipps had bequeathed in his Will, dated the 6th Sept^r 1725, the sum of 50*l.* to the Society in the following words, viz. 'I give and bequeath unto John Meller of the Middle Temple, Esq^r, William Melmoth of Lincoln's Inn, Esq^r, and Thomas Cleadon, of the parish of St. Clement Danes, in The County of Middlesex Gent, and to the Survivors and Survivor of them, the Sum of 50 pounds of Lawfull Money of Great Britain to the Intent and on Trust that they pay the same into the hands of the Treasurer for the time being of a Voluntary Society of diverse worthy Persons for Promoting Christian Knowledge by setting up or encouraging Charity Schools for the Instruction of Poor children in the Knowledge and Practice of the Christian Religion as Professed and Taught in the Church of England, and by dispersing books of Piety agreeable to the doctrine and discipline of the said Church, and by such other Christian Methods to be dispos'd as they think fit.'
>
> "And by a Codicil dated 1st of May 1733, another Legacy of 100 pounds in the words following, viz. :—
>
> "'I give and bequeath unto the Rev. D^r John Denne, Archdeacon of Rochester, William Tillard, of Spital Square, in the County

[1] *Minutes* of S.P.C.K.

of Middlesex Esq , and Benjamin Hoare of Fleet Street London Esq^r^, the sum of one hundred pounds of like Lawfull Money for the use of the Society for Promoting Christian Knowledge to be apply'd towards carrying on their good Designs.'

"And that he had accordingly now paid to Mr. Tillard one Hundred and Fifty pounds for the said uses. £150:—:—

"The Society desir'd S^r^ Erasmus Philipps and Mr. Philipps to accept their thanks for their care in discharging the said Legacies.

"Upon a Motion made by Mr. Philipps in the name of S^r^ Erasmus Philipps, as well as of himself, that part of S^r^ John Philipps's Legacies to the Society might be apply'd toward printing and distributing Books in Wales.

"Agreed that the Legacy of 50*l.* be appropriated to buying of Bibles, New Testaments, and Common Prayers, in Welch, for the use of the poor.[1]

"Tuesday, 15 March 1736-7.—Upon Reading a letter from Mr. Griffith Jones, at Llandowror, of the 5th of March cur^t^.

"Agreed that S^r^ Erasmus Philipps be acquainted with the contents of this Letter; and that Mr. Jones be wrote to according to their opinions.

"Tuesday, 10 May 1737.—Agreed that when S^r^ Erasmus Philipps and his brother Mr. Philipps approve of the application of the 50*l.* in the manner propos'd, that Mr. Jones be aquainted that the Society approve of it."[1]

We cannot close these extracts better than with the words of Griffith Jones, the brother-in-law of Sir John Philipps, his disciple, successor and closest friend, who had more advantages than any other man to know him. Mr. Jones says, in a letter written to Madam Bevan on Jan. 11, 1736-7:—

"Although I much desire to express my utmost gratitude for the very obliging letter of Monday, yet the first account in it of Sir John Phillips' departure from us and leaving the work he was engaged in, whose zeal and management was so necessary towards the success of it, gives me so great a concern, if not an insuperable grief, that I can write but little. A sore breach this! We may justly say a great man is fallen in our Israel, a great and general loss to all the world! Both the Indies will feel it. The persecuted servants of Christ, when they fly to England for refuge, will be distressed to hear he is dead. Ah! such is the fatal doom our apostacy has brought upon us, that we must

[1] *Minutes* of S.P.C.K.

sustain the loss of our best friends, even of those that are our best and most faithful helpers in the only affair that is of an eternal consequence. But alas! poor we, are wont to be more afflictively sensible of the loss of our mercies than gratefully affected with the enjoyment of them. If tears could embalm the precious remains of our friend, he would need no other, which yet are but few in proportion to the occasion; for this world and the people of it are not so grateful, as to be duly sensible of either the enjoyment or loss of their best privileges, I mean such advantages as our tender Father affords them towards saving the life of their souls. When a grievous stroke is given, as now, and the hand of God is heavy upon us by removing the brightest patterns and most generous encouragers of piety, most men betray great stupidity. Well! There are still some remaining monuments of God's gracious intentions towards us, but they too are going off. Yet few know how to improve them, or will lament the loss when they are gone.

"Provided our sorrow is resigned to the divine will, we are not refused leave to be suitably affected in our minds with our temporal grievance, as sickness or wordly crosses: but it can be no less than a duty to lament the grievance that nearly concerns our eternal welfare and the cause of God in our world. I hope, dearest Madam, and my remaining friend, you will allow me to intimate how much I grieve for the loss of one, who in the possession of great affluence, and plentiful fortune, sufficient to command all the pleasures that sensuality could possibly propose, would yet renounce all this to follow the strict rules of piety. Such bright shining stars diffuse great light and lustre and influence upon a religious life. When they all set, the world will be eclipsed with a total darkness. Oh! I grieve to think how that face is now changed that always gave so much countenance to every thing that savoured of piety. Ah! that head is now to be laid low that was so accurate a judge of the principles, practices and writings of men. Ah! that mouth is now closed that was wont to be always full and ready to speak of his God, and of heaven, which is now his home. Ah! a guardian angel is lost that I know was always upon the watch to discover every thing that was offered to the public in prejudice to the church or state. I grieve to think how much his society, his friends and his associates in the several societies he was concerned in, will miss him: the best part of whom will think it no disparagement to own, that he was both the spring and guide of their laudable actions. The zealous promoter of the everlasting gospel is now gone to be forever happy with its blessed Author. Oh! he is gone, and will not return to converse with his weeping friends again. Oh! he is gone, I cannot help being in grief for him; not because I have suffered the greatest loss

> that ever befel me with regard to any worldly advantage (for he did not design that, nor did I expect it), but with regard to the encouragement and countenance he gave the cause that I am resolved by the grace of God to continue embarked in, as long as I live. I say, dear Madam, I cannot help being in the greatest grief at his death, not so much for my own, as for the general loss it is likely to be to the interest of religion in all parts of the world, where any thing in England could be done to promote it. But he is gone, and that I endeavour, with regard to him, to think of with joy; gone I say to our grief, but to his own joy; gone, and is attended with the largest train of good works of any I had the happiness to know, which are gone into the other world. Where he enjoys the bountiful rewards his Lord has promised; who gave him wisdom to begin betimes, and to continue an old disciple, even till he was so ripe for heaven, that it seems it was not fit he should continue longer on earth. When he appears again, he will be arrayed with the shining robes of eternal glory, the bright beams of the sun of righteousness shining upon him. I shall be afraid to see him, if I be not found in the blessed Jesus, of whom he talked so often to me; and by whose most excellent conversation I ought to have made greater improvement."[1]

No faithful student of this period will ever pull Sir John Philipps down from the high pedestal whereon Griffith Jones and the leaders of the great revival movement delight in placing him as a great Christian, as a great religious, moral, and educational reformer, and as a philanthropist on the largest scale; the friend of man—of the poor, the imprisoned, and the persecuted.

To Wales, his native land, Sir John Philipps during his long life rendered inestimable services. It is true, that in the Society for Promoting Christian Knowledge, and in the band of eminent Welsh Churchmen of this period, he had remarkable associates, but we must remember that, in the words of Griffith Jones, "he was both the spring and guide of their laudable actions".

When the real history of Wales during the early part of the eighteenth century comes to be written; when un-

[1] *Letters of Griffith Jones*, 1832, pp. 198-200.

verified tradition, unsifted gossip, and plausible guess-work gives way to critical examination, I venture to say that then Sir John Philipps of Picton Castle, and his associates, will be assigned the commanding positions to which their character and work entitle them in the history of this period.

APPENDIX I.

Extracts from Abstracts of Correspondents' Letters, and Minutes of the Society for Promoting Christian Knowledge, given in illustration of the "Charity School" movement in Wales, and in evidence of the statements made in the text.

Note.—*The figures at the beginning give the numbers of the Abstracts in the Correspondence Books.*

Abstracts of Letters.

4. Mr Arnold Bowen, of Pembroke, Nov. 29, 1699, to S^r^ John Philipps, Saith, the Clergy are zealous to promote Reformation, & intend to unite very speedily. That the Gentry have begun to Subscribe towards y^e^ Design of Schools.

11. Dr John Jones, Dean of Bangor, Dec. 16, 1699, from Beaumaris, Saith, That he has set up Schools for y^e^ Poorer Sort at his own charge, but of late their poverty is so great that they cannot allow themselves time to learn. That he has made it his business to recommend Dr. Bray's Design, but Taxes, want & poverty is the constant answer. That there are very few deluded people in those parts, & that Ignorance and unconcernedness are the reigning diseases.

33. Mr James Harries, of Lantrissent, Glamorganshire, to Dr Evans, Feb. 16, 1699, Saith, he hath put up two Schools, & set up Catechetical Lectures in his Parish and hopes his example will obtain thro' y^e^ whole County.

35. Mr Jno. Edwards, from Lwydiarth, Montgomeryshire, to Dr Evans, Feb. 16, 1699, Saith, That Dr. Wynne, y^e^ Chancellor, approves of y^e^ design, that y^e^ Rural Dean of Pola had summoned his Clergy by a Circular Letter—that they had met & resolved on particulars conformable to their Brethren at Wrexham, too tedious here to insert, vide, that they intend to hold their Meetings at two Market Towns alternately, that in y^e^ whole Deanery there is but one Free School endowed for poor Children to learn to read &c., complains of the great number of y^e^ Poor, & how difficult it will be to raise a Fund for their Education, gives a great charact^r^ of Mr. Vaughan, of Lwydiarth, a Gentleman w^th^ whom he dwells, obliges his Curate to teach y^e^ youth of y^e^ Parish where he resides not, and in his other Parish he has made some advances towards setling a Free School, which will be opened after Easter &c.

39. Mr Price of Wrexham, in Flintshire, Feb. 18, 1699, to Mr Chamberlayne, Saith, That y^e^ Clergy in Denbighshire & Flintshire have associated according to y^e^ Bedfordshire model, that they

resolved to rectifie what was amiss in themselves w^th^ respect to y^e^ Rubricks & Canons. To send for a considerable number of small Books. He desires to see our methods of raising subscriptions and regulating the Schools.

55. Mr James Harries, from Lantrissent, Glamorganshire, to Mr Chamberlayne, March 1st, 1699, Signifies his earnest desires that the Design may be successfull, and promises to do what in him lies to forward it; says he will communicate y^e^ papers which shall be sent him by this Society, to his Brethren of Monmouthshire, &c., so soon as he shall receive them, that he has begun Catechetical Lectures in y^e^ several Chappels of his great Parish & hopes to carry them on, together with the Schooling of Poor Children.

60. Mr Arnold Bowen, of Langum, near Pembroke, Southwales, to Mr. Chamberlayne, March 4, 1699, Saith he had communicated y^e^ 2^d^ Circular Letter of this Society to the Clergy at their Monthly Lecture Feb. 29^th^ past, in y^e^ Town & County of Haversford West; when y^e^ Clergy then present 8 or 9 in number formed themselves into a Society seven of whom subscribed an obligation in this Letter recited, that some scruple the Design for want of y^e^ Mandate of their Diocesan [Viz.—The Bishop of St. David's, added in another hand], who, he Saith hath rather discouraged Piety, &c., by ridiculing their Monthly Lectures, &c., that they have drawn up a Scheme for taking Subscriptions for Schools, whereunto most of the Justices Subscribed at their Quarter Sessions, & that the Roll was sent unto the several Parishes; and hopes that Schools may be erected in y^e^ most convenient places of y^e^ County, and that S^r^ John Philipps his presence is much wanting to promote it, doubts not of success, if the next Diocesan patronizes these designs, desires papers and instructions from this Society.

84. Mr Robert Wynne from Carnarvon, to Mr Chamberlayne, April 15th. 1700, referrs to a Letter he sent to Dr. Evans, wherein he communicated y^e^ state of Religion, & of y^e^ Societies of the Clergy in y^e^ Diocese of Bangor. That y^e^ Clergy do highly approve y^e^ good Designs mentioned in Mr Chamberlayne's letter & resolve to pursue them. That the Clergy of each Deanery meet by themselves & make it their constant endeavour to stir up each other to a strict & conscientious discharge of the Ministerial Functions. That divers of y^e^ Clergy have contributed towards Schools, and others disposed to do y^e^ like, and great numbers have been lately taught to read. That y^e^ Catechumens are much increased notwithstanding the miserable neglect of Parents. That the vulgar understand not English Books & the people are generally so poor y^t^ little help can be expected from them. That y^e^ Bishop & his Clergy have been at the sole charge of Printing the Welsh Books lately translated, and are willing to subscribe to more; & will endeavour to obtain Subscriptions from y^e^ Gentry &c.

92. Mr Price [Wrexham] to Mr Chamberlayne, April 29th 1700. That the Clergy in Denbighshire, Flintshire, and Montgomeryshire are united in Societies. . . . . That they had distributed the little Manuals mentioned in the Bedfordshire Letter (according to w^ch^ they had modelled their Societies) w^ch^ turns to good account. That

they had resolved to be diligent in Catechising the youth, & design'd to Spend y^e^ Sumer Season therein, and had unanimously agreed to use Bishop Williams' Exposition.[1] That they agreed to endeavour to set up Free Schools for the Poor Children, and accordingly were making Notitias of their Parishes, and that they find it most convenient to Set up Welsh Schools, that being the Language w^ch^ y^e^ Parents best understood.

109. Dr. John Jones [Bangor] May 23, 1700. That they had set up several Schools for poor Children in those parts, &c.

116. Dr Robert Wynne of Gresford in Denbighshire, to Mr Chamberlayne, June 5, 1700. That they have distributed a considerable number of Books, & are consulting the education of poor Children a matter of much difficulty in those parts, no Welsh Schools being already Setled, w^ch^ language must be taught them, & Primers are ready to be printed for that purpose.

146. (Lay.) Mr Lloyd, of Alt y Cadno, Carmarthenshire, South Wales, to Mr Chamberlayne Aug. 1st 1700. That the Design of Schools is most likely to take effect, when the Manners of the people are reformed which they are now endeavouring.

151. Mr Bowen of Langum, Pembrokeshire, to Mr Chamberlayne Aug. 13, 1700. That they had formed themselves into a Society of Some Clergy, w^th^ many of the principall & leading Gentry of the Country, Chosen their Treasurer & lodged the Small Stock of money in his hands. That S^r^ John Philipps his Interest and Example has given great influence in order to effect it.

202. (Lay.) Mr William Younge from Wrexham, Flintshire, to Mr Chamberlayne Nov. 8, 1700. That in Wales there is great want of Schools, and y^t^ in Wrexham some Gentlemen have promised to assist with their Purses, & hopes others will follow y^e^ example.

274. (Lay.) Mr Laugharne, of St Brides, Pembrokeshire, 4 April 1701, to Mr Chamberlayne. Says that they can form but one Society of Clergy & Laity in their County. That some of the former refuse to joyn with them. They have Monthly Sacraments and Lectures in 2 or 3 Towns, no Workhouses, and few Schools, &c.

276. Mr Harries of Llantrissent, Glamorganshire, to Mr Chamberlayne, 8 April, 1701. Says, that there are two Schools in Llantrissent.

299. Mr Tho. Thomas, of Carmarthen, to Mr Cham. 19 May, 1701. Say's that he defer'd answering the Societies Letter of the 27 March, ult. 'till he had discours'd some of the Chief Gentry about Schools & Workhouses, in the last of which nothing will be done without an Act of Parl^t^ which they dayly expect, but of the first we shall shortly receive an Account of S^r^ John Philipps, &c.

---

[1] Bishop Williams' *Brief Exposition of the Church Catechism* was translated into Welsh by John Morgan, and published in 1699, under the title of *Eglurhad byrr ar Gatecism yr Eglwys*, o waith John Williams, Escob Caergai. See *Llyfryddiaeth y Cymry*, p. 262.

352. Mr John Price, of Wrexham, in Denbyshire, 4 Oct., 1701, to the Secretary, Says, That as to their Society they find y^e^ Gentry hearty and zealous enough in y^e^ matter of Schools, y^t^ he has one School set up already in his Parish, and a Promise of Subscriptions for more w^n^ they can have fit Persons to undertake the work, for y^t^ at present they are in great want of Persons thoroughly qualified for so good and necessary an employment.

FROM THE MINUTES.

18 November 1701. S^r^ John Philipps reported that he had lately received a Letter sign'd by 31 Divines and Lay Gentlemen, some of them Correspondents with this Society, desiring the L^d^ Arch Bishop of Canterbury to issue out his Circular Letter to the Clergy of the Diocess of S^t^ Davids enjoyning them upon all occasions to excite the Gentry to promote the Erection of Charity Schools, the Catechising of Youth, & Family Devotion at least twice a day.

Also that his Grace had been pleased to promise to issue out such Circular Letter in a Fortnight.

14 October 1703. A motion being made about the Reprinting his Grace the Lord A. B. of Canterburie's late Letter to the Arch-Deacons and Clergy of the Diocess of St. David: in order to its being inserted into the Societies Ordinary Packetts:

Agreed that Coll. Colchester, Mr. Stubs, and Mr. Chamberlayne be desired to move his Grace in this affair.

[2000 Copies were ordered to be Reprinted on 28 Oct. 1703.]

26 July 1705. A Letter was read from Mr. Vaughan[1] of Derllys certifying that in a Lordship belonging to him, He and the Free-Holders are building a Charity-School on the Common, & enclosing part of the Common to be given for ever to a Schoolmaster for Teaching the Poor Children of the Lordship: And he desires that a Tract may be written upon this subject and putt into the hands of Lords of Mannors.

Mr. Edward reported that the Governour & Company of the Mine-Adventure have allowed 40*l.* p. ann. for the Education of 40 children of the miners & workmen belonging to the said Company: whereof one moyety is allowed for a Charity-School in the County of Glamorgan, & the other for another in the County of Cardigan; and also 30*l.* p. ann. for a Chaplain to the Miners in the County of Cardigan to Read Prayers, Preach & Catechise the workmen & their Children.

6 Sept. 1705. Mr Shute presented a Letter from Mr W^m^ Evans of Carmarthen who teaches gratis 12 poor children, and says that they

---

[1] John Vaughan, the father of Madame Bevan. He was one of the noblest of the little band of Welsh Reformers of this period. He devoted his efforts mainly to the circulation of Welsh literature among the people. Several Welsh translations, and re-issues of Welsh classics, owe their publication to his patronage and benefactions.

want Bibles, Catechisms, Arithmetic Books, & Copy Books: whereupon the Society order'd them 6 Bibles, 12 Christian Scholars, & 12 Catechisms.

18 October 1705. S^{r} John Philipps related that he had desired the L. Bp. of St. Davids to make a second Distribution of his Grace the A. Bp. of Canterbury's Letter to the Clergy of that Diocess, desiring them to recommend the promoting of Family Prayer & of Charity Schools to their Parishioners, and that his Lordship would further the matter by a Letter of his own; and that his Lordship was pleas'd to promise to do so.

27 December 1705. A Letter was read from Mr. Lewis, at S^{r} Edw. Mansell's, at Margam, to Mr. Wyndham certifying that at Margam there is a School of some years erection, wherein 12 poor children are maintain'd at y^{e} expence of a private person.

21 February 170$\frac{4}{5}$. A Letter was read from Mr Bull to Mr Nelson, That my Lord [Bishop of S^{t} Davids] has subscribed 4*l.* p. ann. during his life towards the erecting a Charity-School in Carmarthenshire: And that he Mr Bull has subscribed 20*s.* per ann. during his life to the same Design. And that notice shall be given to fit persons of Brecknockshire & Cardiganshire to be invited to the Correspondence as soon as they can be pitch'd upon.

4 July 1706. A Letter was read from Mr Williams,[1] of Denbigh, to Mr Nelson. That his design is to procure the erection of Welsh Schools, and to sett an example to others by Establishing one in his own Parish. He proposes that the money rais'd by M^{r} Nelson's Tract on Confirmation in Welch (of which many are dispers'd gratis by the Bp of S^{t} Asaph & himself) may go as part of Contribution to the said Welch Schools. To which M^{r} Nelson gave his consent.

18 July 1706. Part of a Letter from Mr Vaughan of Derllys to Mr Shute was read, wherein he owns the Receipt of the Parcel of Books lately sent unto him, part of which he desires to distribute amongst the Scholars taught in a Charity-School, &c.

3 Oct. 1706. A Letter from S^{r} John Philipps intimates that there are foundations laying for several Charity-Schools in Pembrokeshire, &c.

10 Oct. 1706. A Letter from S^{r} John Philipps dated Oct. 1. He proposes that a good plain Spelling-Book may be added to the Societies Packet; and owns the Receipt of the parcel lately sent to him. He says that the Accounts of Schools have done much good in those parts, and proposes that in the next Impression, the Heads of the several Paragraphs may be printed in the margin, and adds that the Town and County of Haverfordwest by hearing of the Progress of Charity-Schools in London & elsewhere have been influenced to apply an old charity lately recovered to this pious use; and thinks

---

[1] Rev. Thomas Williams, M.A., the Translator into Welsh of Robert Nelson's *Companion for the Festivals and Fasts of the Church of England*, and several other Nelson Tracts.

the parcel of Accounts &c., which he writes for may promote this design.

31 Oct. 1706. S[r] John Philipps reported that there is now a Foundation laid for 6 Charity-Schools in Wales; two of them are actually open'd; and he expects to hear of the opening of the other 4 in a short time.

7 November 1706. S[r] John Philipps reported that 24*l.* p. ann. is actually Subscribed as a Foundation for the 6 Schools mentioned on the 31 Oct. last.

5 December 1706. A Letter from Mr Pember of Haverford West who has rec'd the parcel sent him by the Society. He will putt the Spelling-Books & Catechisms into the hands of the poor children as soon as the Charity-School is open'd: And if the Society shall think fitt will disperse the Accounts of Schools among the Gentry for their better Information of what has been done in London and elsewhere in this land. The Master is already putt into possession of the Charity-School & he & his wife are to teach 24 Boys & Girls Cloathed for 5*l.* p. ann. and a good house to dwell in. The Cloathing of these children will cost 14*l.* 8*s.* 0*d.* a year; and the parents of each child have 20*s.* a year allow'd towards its maintenance, so long as it shall continue in the School, &c.

13 February 170¾. A Letter from Mr Jorden, with another therein enclosed from Mr Herbert Pye, Minister of Monmouth, dated 8[ber] 31 last, relating to a Charity-School sett up in Monmouth by the Lady Granville, who is said to give 5*l.* p. Ann. to a widdow, to teach 24 Children, who have also Books & Cloaths at her Ladyships charge. The Girls are said also to be taught to sew & knitt, &c.

20 February 170¾. Part of a Letter from Mr Pember of Haverford-West, who writes that the Charity-Schoolmaster there teaches 32 poor children whereof 25 are Cloathed & their parents are allowed 20*s.* p. ann. toward the maintenance of each of them. The other 7 are taught gratis, but they have no Cloaths, nor their parents any allowance for them.

24 April 1707. A Letter was read from S[r] John Philipps wherein he desires that the School at Haverford-West be not inserted into the Societies Account of Charity-Schools because it was endowed above 14 years ago. That six Schools are now carrying on in Pembrokeshire for the support whereof above 25*l.* p. ann. is already secured. In one of these are six children clothed.

29 May 1707. A Letter was read from Mr Jorden describing the states of the Charity-Schools at Monmouth &c which were order'd to be entered into the Larger Account of Scholes. He writes also that there is already a Subscription of 5*l.* p. ann. toward a Schole at Abergavenny, & more is expected.

Another from Mr Sandford of Presteigne. He hopes in time to be able to cure the disorders in which the Grammar Schole there continues; which is necessary to be done before a Charity Schole can be sett up in the Parish.

5 June 1707. A Letter from Mr Pember of Haverford-West giving an Account of the Charity-Schools sett up and maintained by S^r^ John Philipps in the Parish of Bigely, at Marloes, at Walton East, Walton West, and in the Parish of Boulston, all in Pembrokeshire; which was order'd to be inserted into the Large Account of Charity-Schools concealing the name of S^r^ John as is desired, &c.

19 June 1707. Mr Edwards read a Letter from Mr Pember of Haverford West, [saying] that S^r^ John Philipps has lately settled a Schole at Rudbaxton, in the Hundred of Dongledy (in Pembrokeshire) and gives the Master 4*l.* yearly to teach the poor children to read, write, and the Church Catechism; and allows 20*s.* a year for them, &c.

4 September 1707. S^r^ John Philipps related that a Charity-Schole is sett up in Hascard in Pembrokeshire, where the Master is allowed a Salary of 5*l.* p. ann. with liberty to teach the children of others who will pay for their Education.

Also that a like Schole is setting up at Llandowror in Carmarthenshire, where the Scholm^r^ is to have the like Salary and allowance.

S^r^ John Philipps proposing that a method might be thought of for perpetuating Charity-Scholes, by a succession of good School Masters, divers Gentlemen being at a loss as to this affair, and loth that their Charities should be misapplied after their decease. The Society desired Mr Edwards to prepare a draught or form whereby the surviving Trustees, upon the death or resignation of any of their members may choose in others, that thereby the said Scholes may always be supply'd with worthy Trustees & Schoolmasters, according to the charitable designs of the Founders of the said Scholes.

20 November 1707. A letter was read from Mr Sandford, of Presteigne, who writes that Mr Secretary Harley has given him orders about setting up a Charity-School there.

11 December 1707. A letter was read from Mr Pember, Prendergast, N^r^ Haverford-West importing that S^r^ John Phillipps has subscribed 50*s.* a year towards a Charity-School in Llanychaer in Pembrokeshire, and has sett up a School at Llandowrogh, in Carmarthenshire at his own charge; and will sett up another in Pembrokeshire as soon as he can find a fitt Teacher. That S^r^ John wants a draught mentioned in Minute 6 of 4 Sept^r^ last, for perpetuating Benefactions to Charity-Schools. That the same S^r^ John desires to cloathe six of the poorest Children in each School sett up by him in Pembrokeshire, upon condition that their parents do not take them from the School within twelve months after, unless they qualified for Apprenticeships or Service. Lastly that he this Mr Pember pays for the teaching of 5 poor Children in the Parish of Haraldston-West in Pembrokeshire; and partly for the teaching of six poor Children in this Parish of Prendergast, the rest being supplied by the offertory money.

Enclosed in Mr Pember's Letter were two papers, one a Letter from Mr. Gambold[1] Master of the Schole of Llanychaer, acquainting

[1] William Gambold, the author of a *Grammar of the Welsh Language*, published in 1727. At this time Curate, and afterwards Rector, of Puncheston and Llanychaer.

him that the said School was open'd on 12 Nov. last, when 16 poor Children were entred upon the Subscription of 4*l.* p. ann. and that the number of those children were likely to be encreased to 40. He desires S^r^ John Philipps to recommend that Charity to S^r^ John Packington and others who have Estates in those parts. The other Paper is a fair copy of the Orders of this Schole at Llanychaer which was recommended to the consideration of the Standing Committee, who are desired to revise the Orders of Charity-Schools, in order to be printed on a Single Sheet.

27 May 1708. A Letter from Mr Pember of Prendergast, who writes that S^r^ John Philipps has order'd Schools to be sett up at Maenclochogg & Penaly in Pembrokeshire, besides those mentioned in his former Letters. And that Mr Laugharne pays for the teaching of ten poor Children of the Parish of St. Brides, and of six Children of the Parish of Marloes, and buys Books for them. Also that 24 Children are now taught at Llanychaer, the Master's Salary amounting to 8*l.* 15*s.* 0*d.* p. ann.

18 Nov. 1708. The opinion of the Committee upon S^r^ John Philipps's proposal for training up Schoolmasters for Charity Schools was reported as follows: viz. That upon consulting Mr. Skeate, they find that the Religious Societies have hitherto furnish'd the Charity-Schools in and about London, with discreet Masters at far less charge and to better satisfaction, than by any other method that has been try'd.

The Society concur'd with the Committee and order'd that S^r^ John Philipps be advis'd of it.

Abstracts of Letters.

1433. John Philipps at Carmarthen 9th October 1708. That Mr Edmund Meyrick had given two houses in that Towne for y^e^ use of a Schoolmaster and Publick Library for ever, and endow'd the School w^th^ 22*l.* p. Ann. during his life.

1471. S^r^ John Philipps at Picton, 25 Octob^r^ 1708. That he and Mr Pember had joined their interests to promote y^e^ setting up 2 Charity-Schools at Laugharne and St. Clears in which they had a prospect of Success. That y^e^ Rev^d^ Mr Meyrick having given a place at Carmarthen for y^e^ Library and 22*l.* p. ann. to the Charity-School there a letter of thanks to him from y^e^ Society might be of service. He proposes a method for Training up Schoolmasters for y^e^ Charity-Schools.

1500. John Pember at Prendergast 13th Nov. 1708. That S^r^ John Philipps and himself had lately visited several of y^e^ Charity-Schools in South Wales, viz., at Boulston, Bigely, Penaly, and Tenby, Llanychaer, Rudbaxton, Marloes Hascard, Walton East, Haraldston West, and Prendergast; and that they had some hopes of seeing Schools erected at S^t^ Clears & Laugharne.

1650. John Vaughan at Derllys, 28th May 1708, to S^r^ John Philipps. He proposes that all Schools in the Kingdom be supply'd with an English expositor, in order to make Children understand what they read.

1734. John Pember at Prendergast, 24th Sept. 1709. That S[r] John Philipps had very kindly erected several Schools in that County, but that he found it difficult to perswade Parents to send their Children and keep them there. Their own want of Education making them stupid as to every consideration of y[e] advantages of it in their children.

1943. John Vaughan, Esq[r] at Derllys, 24th Decr. 1709, to S[r] John Philipps. He proposes to y[e] Society that a Catalogue of Practical Books to y[e] value of 5*l.* for the Libraries for Children may be printed as what would very much promote that design.

1947. Will[m] Lewis at Margam, Glamorganshire, 26 Dec. 1709. That the Private Person who according to y[e] Printed Account of Schools kept 12 poor Children at School is now dead & his Charity with him.

1977. Wm. Pugh at Mathafarn to Mr Nelson of y[e] 9th Nov[r]. 1709. That y[e] Rector of that Parish intends to take an Account of each family, how many can read, & say their Catechism; that those that cannot may be instructed, for which purpose the Parishioners intend to raise a Stock to encourage a Person to keep a School who shall be obliged to catechise as many as come to him on Saturdays in y[e] afternoon. That y[e] Clergy in his neighbourhood have proposed to meet frequently to consult the good of their Parishes.

2152. Mr. Wm. Pugh Sen[r], at Mathavarn Montgomeryshire 21st June 1710, to Mr Nelson. That at a Parish Meeting y[e] Friday preceeding a good progress was made towards setting up a Charity-School, and also liberal Subscriptions considering y[e] place towards buying practical Books to be distributed among the poor; and that y[e] Householders there present promised to send their Children to be instructed in the Catechism.

2237. Herbert Pye, at Monmouth 28 Aug. 1710. Giving an Account of several discouragements the Charity-Schools there laboured under, and particularly that y[e] Lecturer of y[e] Town had publickly reproach'd y[e] design.

2406. Tho. Williams, at Denbigh, 28th Nov[r] 1710. That about 20 Children are taught there at his own charge join'd w[th] some help out of the offertory.

2426. John Pember, at Prendergast, Pembrokeshire, 19th Decemb[r] 1710. That by S[r] John Philipps's Interest the Charity Schoole at Llanychaer is upheld and a School erected at Puncheston M[r] Jenkin Breckwell is y[e] Master of y[t] at Llanychaer and Mr Gambold of that at Puncheston which was opened the 8th of Novem[r] last. That three poor children of Llangan in Carmarthensh. are taught at his own charge, and 4 poor children are taught at Dynas in Pembrokeshire at y[e] charge of Mr Laugharne Rector of that Parish. That in each of these Schools & in others as far as he knows, the Masters of every Charity School in Pembrokesh. and Carmarthensh. has the liberty to take into y[e] charity Schools children whose parents pay for their teaching, that they may be better qualify'd to stick close to their business and carefully instruct the poor.

2529. Tho. Philipps at Laugharne Carmarthensh. 8th March 171¾ That y^e^ Accounts of Llanddowror & Laugharne Schools are as formerly.

2567. S^r^ John Philipps at Picton Castle Pembrokesh. 7 July 1711. That Mr Pember and he had spent some days in visiting the Charity-Schools in the County of Pembroke & returned last night very well satisfy'd with y^e^ diligent attendance of the Masters and good improvement of y^e^ children several of whom he hopes will be cloath'd this summer.

2831. John Price at Wrexham, Denbighsh. 19th Octob^r^ 1711. That a young Gentlewoman lately deceased has left the interest of 20*l.* p. ann. for ever towards instructing 4 poor Children in a Charity-School, and that he hopes this may prove a foundation for another School beside that already set up.

2840. Herbert Pye at Monmouth, 17th Octob^r^ 1711. That some persons had slacken'd the encouragement they at first gave to y^e^ Schools at Monmouth, but that others were resolv'd to continue their beneficence by whose means 3 Schools are still kept up but not any cloath'd. And that by y^e^ money collected at y^e^ monthly Sacrament he had set out 14 poor Boys to honest Trades.

2854. S^r^ John Philipps at Picton Castle Pemb. 20th Octob^r^ 1711. That he has hopes of setting up a Charity-School at Templeton in Pembrokeshire: That he wishes there were a project for employing the Ladies in some charitable work, that the making of Caps, Kerchiefs, Aprons, Bands, and even Shifts and Shirts for the poor would administer truer comfort to them one day than all the pains & time they spend at their Surbels and Embroidery, that he is glad to, y^t^ he has for some time past taken off his Daughter from poring on her Tent to busy her every day in making some provision for the Charity children.

2942. S^r^ John Philipps at Picton Castle Pemb. 10 Jan^y^ 171½. That a Charity-School was open'd y^e^ 7th instant at Templeton in Pembrokeshire for about 20 children & expected to increase.

2962. Evan Griffies, at Carmarthen 26th Jan^y^ 171½. That by order of Mr. Meyrick he gives a particular Account of the School of w^ch^ he is Master at Carmarthen, where 21 Boys are taught and cloath'd at Mr Meyrick's charge.

3091. Jo. Catlyn, at Kerry Montgomeryshire, 2^d^ June, 1712. That he hopes 'ere another 12 months goes about something like a Charity-School may be sett up in his Parish. That he sh^d^ be glad to know what is y^e^ usual Salary to y^e^ Master of a Charity-School, and whether one may be obtained from London, because it will be difficult to get one in those parts that has a just and necessary knowledge in the English Tongue. That if the Society's Packets hereafter consists of more English than Welch, he could dispose of them to more advantage because tho' many in his neighbourhood do talk yet few can read Welch.

3149. S^r^ John Philipps at Picton Castle, Pemb. 9th August 1712. That an agreeable Treatise upon Agriculture fitted to the capacity's

of youth may 'tis hoped in some measure prevent the inconvenience of the Children being too much dispos'd of to the Mechanick's Trades.

3404. S[r] John Philipps at Picton Castle Pemb. 13 Dec[r] 1712. That a School is erecting in the Parish of Amroth in Pembrokeshire: That several Ministers in that County teach School, and there are about 6 worthy Clergymen that constantly visit most of the Charity-and Scholars, and have several times expressed their great joy for Schools in that County to examine the Children & exhort the Masters the proficiency of the latter. That he wishes there were a Law for building of Schoolhouses in such Parishes as for want of that or some other conveniency are forced to make use of the Church, where in the Master's absence children will sometimes do things unbecoming & injurious to that holy place.

3843. W[m] Lewis at Margam, Glamorgansh. Jan. 21, 171$\frac{3}{4}$. In answer to the Society's Circular Letter, that tho' there is hardly a Parish in that part of the world where there is not a private School for teaching children to read; yet there are few or no Charity-Schools. That he is informed that the School at Neath is sunk; But that there is a School erected at Cowbridge in Glamorganshire.

4306. Tho. Price at Merthir Tedvil, Brecknocksh. 4 Ffeb[ry] 171$\frac{4}{5}$. "That the Charity-Schools at Merthir Tedvil may be inserted in the next Account thus. Merthir Tedvil Glamorgansh. 3 Schools, 2 for Boys and 1 for Girls at the expence of one Gent. for the benefit of his poor Tenants."

4355. Moses Williams[1] at Carmarthen, 26 April 1715. That he doubts not but it would be of good consequence if the following alteracons & additions were inserted in the next Account of Schools: viz[t]. Bettws Abergelau, Denbighsh. The Rev[d] M[r] Jones Vicar thereof has given 50*s*. p. ann. for ever for Teaching Ten poor Children to read Welch. He also finds them Books and bestows Cloaths upon them at Christmas. Also Mad[m] Joanna Griffiths pays for the teaching & cloathing of three poor girls there, and some others of the Parishioners have hitherto been prevail'd upon to subscribe more or less to maintain more children as particularly Mrs Elizabeth Salisbury 20*s*. M[rs] Gaenor Wyn 10*s*. M[r] Tho Llwyd 5*s*. M[r] Robt Evans 7*s*. &c.

Marchwiail, Denbighsh. John Hill of Sontley Esq gives 40*s*. p. ann. for teaching 10 poor Boys there.

Wrexham, Denbighsh. The Rev. M[r] Price Vicar thereof pays 40*s*. p. ann. for a Schoolhouse, and gives a Master 10*l*. p. ann. and his dyet for teaching all such of his Parishioners as are willing to read and write Welch, & repeat their Catechism &c. He also finds 'em Books.

4368. Theo. Chest at Chepstow, Monmouthshire, 9 May 1715. Enclosing a Letter from Mr. Davies the Curate of Caerleon of the

[1] Rev. Moses Williams, M.A., who traversed North & South Wales during these years, to solicit Subscriptions towards his Edition of the Welsh Bible issued in 1717-8, and to collect materials for his List of Printed Books in Welsh, & Relating to Wales, which was published in 1717.

6th May, Signifying the present state of it: Viz. that there is no School there. That it is a very poor place, and above 100 poor Children unprovided for, which makes great want of a Charity-School, that there is no likelihood of having one, the inhabitants being not able to pay any man of capacity.

4369. Fran. Pettingal at Newport Monmouthsh. 8 May 1715. That having enquir'd into the state of the Town of Caerleon, he finds it a very poor place, the children numerous and destitute of a School and real objects of charity of that kind. That the Minister is Mr Tho. Lingen & his curate Mr Griffith Davies. The value of the living about 20*l.* p. ann. That there is but one church and that in the Patronage of the Chapter of Landaffe. That the prospect of some great advantage design'd [for] this place and others in the same necessitous circumstances, encourages him to recommend the Town of Newport (whereof he is Vicar) to the consideration of all charitable Benefactors as a place destitute of a School, very numerous of poor Children, and affording but a very poor maintenance to its Incumbents, which exceeds not 20*l.* p. ann. as appears by the affidavitts made on that behalf upon the Commission for His Majesty to the poor Clergy, the benefit whereof they have not as yet reap'd.

4667. John Pember at Prendergast, Pembroksh. 16 Dec^{r} 1715, to S^{r} John Philipps. That on the 1 of the month he visited S^{t} Issels School, where he found but 12 poor Children tho' 28 belong'd to it, the rest being kept away by y^{e} extreamness of the weather. That he heard those that were there read and say their Catechism, and designs to do y^{e} same a month hence. That Mr Barlow cloaths and pays for 6 poor Boys and 6 Girls at Slebbech. That Mr Pember himself pays for teaching all y^{e} poor children at Lambston. That Bigeley School was shut up at the opening of St. Isells School. That Mr Laugharne's heirs are not pleased to continue the encouragement given by him for the teaching the poor Children of St. Brides Parish. That 12 poor Children were taught in Llanychaer School last quarter day. That Puncheston School fell because y^{e} Master could not prevail upon parents to send their children to be taught there.

4726. James Harries at Monmouth, 13 Feb^{y} 171$\frac{5}{6}$. That Mr Lewis of Hampsh. has a good Lordship in the Parish of Merthir Tedvil (where Mr Price is Minister) and gave 20 pounds p. ann. towards the support of two Charity Schools for the benefit of the sons and daughters of his Tenants, but Mr Lewis for some reasons has withdrawn his Charity. He therefore recommends it to such members of the Society as may be acquainted with him to use their interest to prevail with him to restore his Charity.

4730. Tho. Philipps, at Laugharne, Carmarthensh. 4th Feb^{y} 171$\frac{5}{6}$. That S^{r} John Crow deceased has by his will dated the 22nd of June last bequeathed 320 pounds to the following Charitable uses, viz.:—

	£	*s.*	*d.*
To y^{e} Town of Laugharne	200	0	0
To the Parish of Laugharne ..	40	0	0
To the Parish of Keffick	40	0	0
and To the Parish of Marros	40	0	0

That he has not appointed Trustees nor mentioned any particular uses, and therefore the Executrix and the Inhabitants of Laugharne resolved to have the Bequest confirmed in Chancery, and in order to it Mr Vaughan the present Judge is desired to procure its being appropriated to the uses following, viz. Six Pound per ann. part of the interest of the 200*l.* given to the Town of Laugharne to the Master of the Charity-School there, and the remaining 4*l.* per ann. towards the binding out of poor boys that have their Education in that School. The interest of the 40*l.* given to the Parish of Laugharne to be apply'd towards the settling out of poor Children apprentices, and the like to be done with the Interest of the several 40 pounds given to the Parishes of Keffick and Marros; and for the securing of all, Mrs. Jane Crow y^e^ Executrix has charg'd an estate of 30*l.* p. ann. in y^e^ Parish of Keffick with 16 Pounds p. ann. for ever being the Interest of the 320 pounds. That it is wished that S^r^ John Philipps would take 40 pound sometime since given by David Lloyd of Woodhouse toward the Cloathing of some of the Children of the Charity-School of Llandowror yearly into his care and charge least this Charity should in Process of time be lost. There being at present only one single bond for it & that obtain'd with some difficulty.

4769. Will^m^ Hopkin at Lantrithyde Glamorgansh. 7 April 1716. That the Parishioners are oblidg'd to a neighbouring School for the Instruction of their youth; that there is a Contribution for some poor Boys, but so small as not to be worthy of publick notice; That if the Society think fitt to dispose of any small Books for y^e^ use of the Country Schools he will take care to put them into such hands as will make y^e^ best use of them.

4792. Herbert Pye, of Monmouth, 2nd May 1716. That he had sooner acknowledged the Receipt of the Society's Packet, but was in hopes of sending 'em an Account of a new School there for 40 or 50 poor Children in the room of the three Schools which are demolish'd thro' the covetousness of such persons who withdrew their subscriptions. That there is 45*l.* subscribed for erecting the School by the inhabitants of the Town, which he believes would have been much more had not Mr. Rea who was very zealous at first to promote it, taken the Subscriptions with him into Worcestershire, where he and his family reside. That he has to the utmost of his power promoted it, both by his own labour and Example. . . That he hopes to send a more particular Account when Mr. Rea returns to Monmouth. That within these 8 years he has put out 15 Boys to honest callings with y^e^ money collected at their Monthly Sacraments, and has near 20*l.* now lying in the Church Wardens hands to put out 4 more. That the Charity-Schools erected by My Lady Granvil one at Monmouth and t'other at Michael Troy are still kept up by her daughter the Duchess of Grafton.

4799. James Harris at Llantrissent Glamorgansh. 13 May 1716. That he was in hopes that the Act of Parliament relating to Parish Benefactions recommended by the Society would have had life before this, it being so useful and so highly wanting in most parts of the Kingdom, and would contribute more Charitys for Churches and Charity-Schools than can possibly be imagined. That Mr Charles

Williams of Monmouthshire who lives in Covent Garden intends to erect a Charity-School at Caerleon & to augment the Vicaridge of the Town.

4840. Dr Jo. Jones, Dean of Bangor, at Bangor, Carnarvonsh. 20th June 1716. That a Charity-School is lately erected at Beaumaris, in the County of Anglesey for 12 children taught and Cloathed at the expence of a person of honour; that another School is lately sett up at Llanfihangel in the same County, where 12 poor Children are taught, and another School at Bangor in Carnarvonsh. for 10 poor Children—another at Llanllechyd in Carnarvonsh. for 15 poor Children, another at Gyffin in ye same County for 10 poor Children. That it is impossible in those parts to fix the poor children constantly and regularly at School, because they must go ever and anon to beg for victuals, there being no poor rates settled in those parts. It is the constant method to relieve the poor at their doors, and the houses of the several Parishes being scattered about at considerable distances from each other increases the difficulty the poor Children labour under, & in harvest the poor parents take them out of School, and declare they had rather they should not be taught at all than be debarred of the use and service of them.

4863. George Lewis of Dolgelley Merionethsh. 14 July 1716. That there's no Charity-School within many miles of Dolgelley. The Country being generally very poor and the rich not so well inclined to encourage so good a work as they ought to be. That the Town of Dolgelley is the Chief Town in Merionethshire, in the centre of the County, and hath in it many poor boys and girls, who for want of some charitable provision are forced to strole and beg their living; that he believes there are some of the better sort who would contribute to so good a work if such a thing was set on foot. That if the Society should think fitt to sett such a thing on foot, that he would encourage it all that lay in his power.

5008. Humphrey Jorden, at Glasbury Brecknockshire, 15 Nov. 1716. That at Michaelmas last the number of Children in the Charity-Schools there were 57, thô he doubts he shall not be able to kept them on foot, having lost his chief friends Mr. Wyndham and Col. Colchester besides several Benefactors who have discontinued their payments. That the Children receive only ye benefit of teaching and Books.

5042. James Harries, at Lantrissent, Glamorgansh. 20 Nov. 1716. That the Charity School which he erected in that Town is still continued under the care of his Curate to the number of 30 Boys.

5160. John Philipps, at Carmarthen, 11th March 171¼. That Revd Mr Prichard of that Town & himself collect the Sacrament Money with which they pay for the Schooling and Cloathing of 10 poor Boys beside 12 other poor Boys settled by Mr. Meyrick's Charity. That they have a Stock of 12*l.* to apprentice some of the Boys. That for the future they have agreed to distribute 3 or 4*s* monthly to each of the poor as come frequently to Church, where there is prayers twice every day. That he shall give the Master of ye Charity-School all the direcons mentioned in the Society's Circular Letter.

5172. Hum. Jorden, Glasbury, Brecknockshire, 18 March 171¼. That he pays for the Schooling and Books yearly of 57 Children, but the number of either sex varies according to the exigencies of the poor in y^e^ Parish. That thô they are kept in 4 little Schools in the Countys of Brecknock and Radnor, his Parish being in both, He thinks very well to name them as they are in the List:—1 School &c in Brecknockshire. That he hopes shortly to give an account of some Schools they are going to erect in Brecknock Town.

29 March he writes again that he is informed by a good hand that a Subscription is setting on foot at Brecknock Town for the Girls, by the Women of the place, that the School is open'd and 14 Girls are cloath'd and taught in prospect of a greater number, and that the Gentlemen of the place who are wealthy will come into a like Subscription for the Boys.—5177.

5198. John Pember at Prendergast, Pembrokeshire, 18 April 1717. That some Masters of Charity-Schools in that County have been already, and the rest shall, God Willing, be desired to keep Registers of the names of the Children admitted into their respective Schools, as desired in y^e^ Societys Circular Letter. Those Masters that are employed in that part of the County have so far assured him of their good affecon to the King, that they and their Scholars pray daily for K. George & the Royal Family. That the Master of S^t^ Issels School and most of the other Masters in that part of the County complain that they cannot prevail upon the parents of y^e^ poor Children to keep them constantly. That there are noe poor taught in Haraldston West. That the Master of Walton East School not being able to prevail with parents to send their children there, if S^r^ John Philipps pleases to give leave that School might be removed to Usmaston where he is in hopes of having many poor children taught.

N.B.—S^r^ John Philipps consents to what he desires.

5219. Herbert Pye, at Monmouth, May 11th 1717. That he was in hopes of informing the Society before now of the progress made in the Charity-Schools there, but has been prevented by the divisions there as to the choice of a Master for teaching the Boys. That himself and others have recommended one Mr. Crofts (who teaches the gentlemen of the Free School to write and cast accompts) a sober, industrious young man qualified in all respects to teach the Boys. But some Gentlemen have objected against him on account that his parents were Dissenters and that this has been industriously suggested to the Lord Windsor & his Brother, who are the founders of the School, and have been so far influenced thereby as to threaten to withdraw their Subscription if he be chose. Notwithstanding he has assured them that the said Crofts has come constantly to Church & received Sacrament almost every month, and that thô it were true (as it is notoriously false) that he was bred a Dissenter, yet he ought to be encouraged because he is now a through Conformist. That all these arguments have not prevailed but the poor man has been sett aside and one David Jones, notorious for drunkeness and swearing chose by the Subscribers, and he has accepted of the business for 10 pounds p. ann. which has given so great a disgust to the generality of ye Town that they will not put their Children to him.

5567. Hum. Jorden, at Glasbury, Breconshire, 12 April 1718. That they have 2 Schools there for 20 Boys and 27 Girls; that the Schools erected last year at Brecknock for 14 Girls is in a flourishing condition, the children being able to read well and say their Catechism in the Church readily, and answer to most of Lewis's Exposition thô they could before speak but little or no English. That the School is visited once a week by the Contributors and is increased to 18 Girls. That at Llandilo in Breconsh. 12 Children are taught at the Charge of the Minister of the Parish.

5599. Herbert Pye, at Monmouth, 17 May 1718. That they have at length sett up a Charity-School for 20 Boys and 10 Girls taught and cloath'd, which he hopes will prosper unless the party divisions that abound among them tumble it to the ground. That they have at present 60*l.* p. ann. Subscribed to it. That they have a very good Master and Mistress who spare no pains to improve the children. That the Boys have made such a progress in the Church Catechism & Mr. Lewis's Exposition on it that they are admired by all who hear them. That the Master's name is Geo. Read, who was sent down from London, and deserves more encourage than at present he meets with.

5639. S^{r} Humphrey Mackworth, in London, 5 July 1718. That he intends to wait on the Society before he leaves London, and in the meantime desires to know whether they have yet met with a person to recommend to him for a Master of a School at Neath in Glamorganshire.

5647. John Philipps at Carmarthen, 6 July 1718. That the Charity School there continues in the same state, it was 22 Boys being taught and cloath'd chiefly out of the Sacrament Money.

5807. W^{m} Hopkins, at Llantrythyd, Glamorgansh. 29 Nov. 1718. That there are 10 Boys and 10 Girls taught in the School at Cowbridge as allotted at first by Mr. Wyndham's Charity.

5923. Humphrey Jorden, at Glasbury, Brecknocksh. 27 Jan. 171$\frac{8}{9}$. A Particular List of the 53 children in the 2 Schools at Glasbury. That there has been disposed on the above Schools in the last eight years 63*l.* 0*s.* 8*d.* towards which he has received in Benefacons 46*l.* 0*s.* 6*d.* so that he is out of pocket seventeen pound and two pence.

5936. Tho. Philipps, at Laugharne, Carmarthensh. 7 Feb. 171$\frac{8}{9}$ That the Gentlemen of Laugharne are so well pleased with the Account of the School at Artleborô that they intend to employ the 200*l.* left by S^{r} John Crow, & the 120*l.* arrears of Mr Zachary Thomas's Charity to such use as soon as they receive it.

5957. John Griffiths, at Welchpool, Montgomerysh. 13 Feb.^{ry} 171$\frac{8}{9}$ That he very much wishes a Charity-School was erected at Welchpool and he hopes to be able to effect it when Mr. John Harding, the present Vicar there comes from his residence at Cherbury.

6043. John Harding, Welchpool, Montgomerysh. 9 June 1719. That he is endeavouring to set up a Charity-School in his Parish and hopes to give the Society in a short time a good Accompt of the success of it.

6117. Mr O'Connor, at Neath, Glamorgansh. 17 Sept. 1719. That he is desired by S^{r} Humphrey Mackworth to acquaint the Society that there has been several overtures for a Schoolmaster at Neath, but they seem not altogether qualify'd, especially to sett up the first School. He therefore submits it to the Society's consideration whether it may not be proper to pitch upon one of the best Schoolmasters in London to begin the Setting up of Schools in Wales, who may be a sort of Itinerant Master when he has sett up one School & brought up an Usher then to set up another.
N.B.—Refer'd to the Committee.

6330. John Griffiths, at Welchpool, Montgomerysh. 25 March $17\frac{19}{20}$. That they have now fixed a School there for 12 Boys to which there are Subscriptions per annum 26*l.* That he finds by Mr Parker's account a boy of about 9 years old may be Cloathed for 17*s.* 11*d.* and therefore he should be glad to have an entire Suit that he many see the method of it and to know where he may send the Welchpool Carrier for it.

6389. John Pember, of Prendergast, Pembrokesh. 14 May 1720. That children when attained to the age of 13 years think it beneath them to stand before the Reading Desk; that most of the Children of the Charity-Schools in that County go into Service at Sea or in Gentlemen's houses or Farmers, few having been put to Trades. He subjoins an Account of the number of Charity Children in that County taught in the year 1719.

6572. John Vaughan Esq., at Derllys, Carmarthensh. 24 Oct. 1720. He encloses the Case of a Charity-School with respect to a Charity left to it upon which he desires the opinion of some Gent. of the long robe who is a Member of the Society.

6580. Will. Hopkins, at Lantrythyde, Glamorgansh. 14 Oct. 1720. That Cowbridge School in y^{e} County continues as mentioned in the account published by the Society. That 2 Schools are Sett up at Neath & Lantwit Major in that County, to the former of which 10*l.* p. ann. for ever, & to the latter 5*l.* per ann. is left for ever.

7075. John Humphreys, at Lanvyllin, Montgomerysh. 20 May 1722, to Mr Downing. That the Schools set up and endow'd by the good Family who desire him as a Trustee to take care of them are as follows. Mrs Vaughan of Llangedwyn, the Lady and Widow of Edward Vaughan, late of Llwydiarth Esq^{r} has given 1200*l.* to endow 3 Charity-Schools, one in this Town for 20 Boys & another for 10 Girls, and one in Llanfihangel (a Neighbouring Parish for 12 Boys) all to be cloath'd, taught their Catechism & brought up in the principles of the Church of England, and the Boys taught to read write and cast accounts, & the Girls to read, spin, and sew plain work. That Mrs Strangeways and Mrs Wynne, Daughters and Coheirs of the said M^{rs} Vaughan keep 20 more Boys in the School at Llanfihangel with the addition that a meal's meat as their dinner is allow'd to 'em every day they come to School in consideration that they live very far from School. That Mrs. Strangeways keeps also 6 more Girls at Llanvillin and pays for their diet and lodging, they being the Children of such parents as are not able to keep them. That as the

Children are fit to be put out to apprentices one or other of Mrs. Vaughan's family puts them out, he having by his will left 50 pounds for that Service.

7372. Richard Davies, at Brecon, 9 April 172⅔. That a division lately in the Town had like to have destroy'd the Charity-Schools of that place, but by the application of some worthy Gentlemen with himself those prejudices were overcome and the Subscriptions run higher this year than they had done before.

7874. James Harries, at Llantrissent, Glamorganshire. 22 May 1724. That there is a Charity-School for 20 Boys erecting at Llanwonno near Llantrissent, and that the number of Children is increased in y^e^ School at Llantrissent.

8414. Thomas Jones, at Newport, in Wales, 4th Sept. 1725. That he is now Master of a School at Newport, where he purposes to continue till y^e^ Society shall have an opportunity of placing him over a Charity-School.

10,371. Griff. Jones, at Denbigh, 2 Sept. 1729. That a Charity-School is set up in that Town endow'd with 40*l.* p. ann. for Cloathing and Teaching 20 Boys.

11,373. Griffith Jones, Landowror, Carmarthenshire, 22 Sept. 1731 directed to Mr Philipps. That it is a very sickly time near his neighbourhood where many die and many more are sick of a nervous kind of feavour. He thinks it a proper time to propose a Welch[1] School at Landowror for all comers to learn to read & be supplied with Books and taught gratis, desiring of the Society 40 or 50 of the small Welch Bibles upon the usual kind terms that they favour their Members with & other Books, this would be great charity to our poor.

---

[1] This Letter, and the Welsh School founded at Llanddowror soon after this announcement, are the preludes of the New Movement—the "Circulating School" Movement—which followed the "Charity School" Movement in Wales.

APPENDIX II.

AN ALPHABETICAL LIST OF NAMES, AND THE DATES OF FOUNDATION, OF THE CHARITY-SCHOOLS set up in Wales from 1699 to 1737, as reported in the Periodical *Accounts of Charity Schools*, issued by the Society for Promoting Christian Knowledge, with additional extracts from the Minute Books and Correspondence of the Society.

ABBREVIATIONS USED IN THE REFERENCES TO THE VARIOUS SOURCES IN THE FOLLOWING NOTES:—

A.=Account of Charity-Schools.
Abs.=Abstract of Letter from Letter Books.
M.=Minutes of the Society.
S.=Sermon annually delivered to Patrons of Charity-Schools, and published, with List of Charity-Schools attached.

No.	Name and Situation of School.	Number of Schools.	Date of Foundation, or Date of Report.	Particular Account of Schools, Extracts, etc.
1	**Abergavenny, Mon.**	1	1707	"Here is about 15*l.* per annum subscribed towards a Charity-School."—A. 1707.
2	**Abergwilly, Carm.**	1	1704	"Eight boys taught. The School endow'd with 6*l.* p. annum."—A. 1704.
3	**Amroth, Pem.**	1	1713	"A Charity-School."—A. 1713.
4	**Bangor, Carn.**	1	1716	"10 Children taught."—A. 1717.
5	**Beaumaris, Ang.**	1	1716	"12 Poor Children taught and Cloathed at the expence of a person of honour."—A. 1717.
6	**Bettws, Abergele, Denb.**	1	1714	"A School for 13 children, 10 of which are taught and Cloath'd at the charge of the Vicar, and 3 girls taught and cloath'd at the charge of a gentlewoman."—A. 1715.

No.	Name and Situation of School.	Number of Schools.	Date of Foundation, or Date of Report.	Particular Account of Schools, Extracts, etc.
6	**Bettws, Abergele, Denb.** *(cont.).*	1	1714	"Moses Williams, 26 April 1715. The Rev. Mr. Jones Vicar thereof has given 50*s.* p. ann. for ever for teaching ten poor children to read Welsh. He also finds them books and bestows cloaths upon them at Christmas. Also Madm. Joanna Griffiths pays for the Teaching and cloathing of three poor girls there."—Abs. 3355.
7	**Bigely, Pem.**	1	1707	"Here is 3*l.* paid yearly to a master for teaching poor Children to read, write and the Church Catechism."—A. 1707.
8	**Boulston, Pem.**	1	1707	"Here are 19 poor Children taught in like manner, Some whereof are already Cloath'd and the rest will be cloath'd in a little time. And more poor Children may be taught if their parents will send them to School. These two last Schools, as also those at Marloes, Walton-West, Rudbaxton, herein-after-mentioned are set up and maintained by the charity of a neighbouring Gentleman, who as soon as he can find another person willing and fit to teach children to read, write, and the principles of our Holy Religion will also employ him in that work. The Masters of these Schools were recommended by some of the most active and zealous Ministers in the County, who also are pleased frequently to visit

No.	Name and Situation of School.	Number of Schools.	Date of Foundation, or Date of Report.	Particular Account of Schools, Extracts, etc.
8	**Boulston, Pem.** *(cont.).*	1	1707	them and to assist in what is necessary for the good regulation and improvement of them."—A. 1707. A. 1709, adds to the above account:—"Landowrough, Monclochogg, Penally, and Hascard." And further adds:—"Care is taken that the Children of these Schools, and those abovementioned, come constantly to Church, and bring their Bibles and Common Prayer-Books with them and behave themselves reverently there."
9–11	**Brecon, Breck.**	3		"14 Girls taught and Cloathed here, erected 1716, by a
	1. Girls.		1716	Subscription of the Gentlewomen of the Town, in pros-
	2. Boys.		1718	pect of a greater number being taught; and the Gen-
	3. Boys.		1720	tlemen of the place will promote the erecting of another School for Boys."—A. 1717. "A School for 20 Boys cloath'd, supported by the subscription of the Gentry of the Town, besides a School for 20 Girls formerly mentioned."—S. 1719. "A third School for 20 Boys, taught by the Charity of a bequest left by a private Gentleman."—S. 1721.
12	**Cardiff, Glam.**	1	1710	"Five Hundred Pound lately given for a Charity-School."—A. 1710.
13–14	**Carmarthen, Carm.**	2		"Here are taught 12 poor Children by a private person gratis."—A. 1707.

No.	Name and Situation of School.	Number of Schools.	Date of Foundation, or Date of Report.	Particular Account of Schools, Extracts, etc.
13–14	**W. Evans's School.**		1705	"Here are also divers other poor children taught, for which 22*l.* per Ann. is paid by a Reverend Person. The same worthy Gentleman has given two houses here to charitable uses, the one for the School and the School Master, and the other for the use of the Library lately collected, and since set up here for the use of such of the Clergy as it may be helpful to."—A.1709.
	Edmond Meyrick's Endowed School.		1708	"A School for 21 poor children taught and Cloathed at the sole charge of a worthy Divine."—A. 1713. "Evan Griffies at Carmarthen 26 Jan. 171½. That by order of Mr. Meyrick he gives a particular account of the School of which he is Master at Carmarthen where 21 Boys are taught and Cloath'd at Mr. Meyrick's charge."—Abs. 2962.
15	**Cowbridge, Glam.**	1	1706	"Here are divers poor Children taught at the expence of a private person."—A. 1706.
16	**Denbigh, Denb.**	1	1706	"A School for 20 poor Children supported by the Minister and offertory."—A.1711. "Griffith Jones at Denbigh, 2 Sept. 1729. That a Charity-School is set up in that Town endow'd with 40*l.* p. ann. for Cloathing and teaching 20 Boys."—Abs. 10371.
17	**Dinas, Pem.**	1	1711	"Four Children taught at the charge of the Rector" [Mr. Laugharne].—A. 1711.

No.	Name and Situation of School.	Number of Schools.	Date of Foundation, or Date of Report.	Particular Account of Schools, Extracts, &c.
18	**Dolgelley, Mer.**	1	1720	"A School for 25 Boys and 25 Girls supported at the charge of a Lady of London."—S. 1721.
19	**Esgair Hir Mines, Card.**	1	1706	"The Governour and Company of the Mine-Adventurers of England allow 20*l.* per annum, for a Charity-School for the Children of the miners and workmen belonging to the said Company. The said Company also give 30*l.* yearly to a Minister to read prayers, preach, and catechise the children."—A. 1706.
20–23	**Glasbury, Brecк. and Rad.**	4	1711	"30 Children are taught."—A. 1711. "50 Children taught in several Schools and supplied with Books."—A. 1714. "Humphrey Jorden, 18 March 171$\frac{4}{7}$, pays for the Schooling and Books yearly of 57 children in 4 little Schooles in the Counties of Brecknock and Radnor, his parish being in both."—Abs. 5191.
24	**Gresford, Denb.**	1	1710	"A Charity-School for 20 poor Children for some years past, 5 of which are paid for by the worthy Minister, and some of the best and ablest Parishioners pay for the rest."—A. 1710.
25	**Gyffin, Carn.**	1	1716	"10 poor Children taught here."—A. 1717.
26	**Haraldston West, Pem.**	1	1707	"Ten poor Children are taught to read, write, and the Catechism, at the

No.	Name and Situation of School.	Number of Schools.	Date of Foundation, or Date of Report.	Particular Account of Schools, Extracts, etc.
26	**Haraldston West** *(cont.)*.	1	1707	charge of the worthy Minister."—A. 1709.
27	**Hascard, Pem.**	1	1707	"A Charity-School. The Master is allowed 5*l.* per Ann. and liberty to teach the Children of others, who are able to pay for their Education." See Boulston.—A. 1709.
28	**Haverford-west, Pem.**	1	1706	"A School for 31 Children, 25 of which are Cloathed, each of them receive 5*s.* a Quarter for their parents. On the School is settled 34*l.* per Annum, and the interest of 300*l.* for ever."—A. 1710. "A Letter from Mr. Pember was read March 27, 1707, 'that the Charity-School there (which was open'd on 4 December last) was endow'd by a Gentlewoman who died 15 or 16 years ago. That the Master has a good house and 5*l.* p. ann. Salary, for which he teaches 20 Boys and 12 Girls to read, write, and Cast Accts., and the Girls are taught to Sew and Knitt.'"—M. 27 March, 1707.
29	**Kerry, Mont.**	1	1715	"A School erecting. The house being built and Subscription upwards of 10*l.* per annum."—A. 1715.
30	**Lambston, Pem.**	1	1715	"Mr. Pember pays for teaching all y^e^ poor children at Lambston."—Abs. 4667, 16 Dec. 1715. "A School for all the poor Children here supported at

No.	Name and Situation of School.	Number of Schools.	Date of Foundation, or Date of Report.	Particular Account of Schools, Extracts, etc.
30	**Lambston, Pem.** *(cont.).*	1	1715	the charge of a Reverend Divine."—A. 1716.
31	**Lampeter Velfrey, Pemb.**	1	1717	"A School supported by Subscription."—A. 1717.
32	**Laugharne, Glam. [Llanharan ?]**	1	1718	"A School for 20 Boys."—A. 1718 & 1724.
33	**Lantwit-Major, Glam.**	1	1720	"A School endowed with 5*l.* per annum for ever."—S. 1721.
34	**Laugharne, Carm.**	1	1708	"A Charity-School for 20 poor Boys, kept at the Town-House. Subscriptions 8*l.* per Ann."—A. 1710. "Eight Boys sent to Sea."—A. 1713.
35	**Lawrenny, Pem.**	1	1725	"A School for all the poor Children of the Parish."—S. 1726.
36	**Llanboidy, Carm.**	1	1711	"9 Children taught at a private expence."—A. 1711.
37	**Llandilo, Breck.**	1	1717	"Hum. Jorden at Glasbury, Breconshire, 12 April 1718. That at Llandilo in Brecon-sh. 12 Children are taught at the charge of the Minister of the Parish."—Abs. 5567. See also A. 1718.
38	**Llandovery, Carm.**	1	1712	"A Charity-School."—A. 1712.
39	**Llandowror, Carm.**	1	1707	"A Charity-School. The Master is allowed 5*l.* per Annum, and Liberty to teach the Children of others, who will pay for their Education."—A. 1709.

No.	Name and Situation of School.	Number of Schools.	Date of Foundation, or Date of Report.	Particular Account of Schools, Extracts, etc.
39	**Llandowror, Carm.** (*cont.*).	1	1707	"A School for 20 Children 7 of whom are cloathed by the interests of 40*l.* left by David Lloyd, a farmer lately deceased."—A. 1713. It is interesting to note here that the Rev. Griffith Jones was promoted to the Rectory of Llandowror by Sir John Philipps in 1716. Clog-y-Fran, an ancient seat of Sir John was close by. It was occupied at this time by John Dalton, Esq., who became a great supporter of Griffith Jones. This School became in 1731 the first Welsh School in the great Welsh movement initiated by Griffith Jones. "Griffith Jones, Landowror Carmarthensh. 22 Sept. 1731 . . . . . He thinks it a proper time to propose a Welsh School at Landowror for all comers, to learn to read & be supplied with Books & taught gratis, desiring of the Society 40 or 50 of the small volume of y^e^ Welsh Bible upon the usual kind terms they favour their members with, and other Books, this would be great charity to our poor."—Abs. 11373.
40	**Llandyssul, Card.**	1	1727	"A School for 10 Boys."—S. 1728.
41	**Llanfihangel [Ysgeiflog], Ang.**	1	1716	"12 poor Children are taught."—A. 1717.
42	**Llanfihangel, Mont.**	1	1722	"A School for 32 Boys; 20 of them have a dinner given

No.	Name and Situation of School.	Number of Schools.	Date of Foundation, or Date of Report.	Particular Account of Schools, Extracts, etc.
42	**Llanfihangel, Mont.** (*cont.*).	1	1722	to them every School-day, they being from home."—S. 1722. "Endowed by Mrs. Edward Vaughan, Llangedwyn."—Abs. 7075. 20 May.
43-4	**Llanfyllin, Mont.**	2	1722	"Two Schools. 20 Boys and 10 Girls cloathed and taught to work, endowed by a gift of 1200*l.* from a private Gentlewoman from Langedwyn."—S. 1722. These schools were endowed by Mrs. Vaughan, the widow of Edward Vaughan, of Llwydiarth.—Abs. 7075. 20 May 1722.
45	**Llangadock, Carm.**	1	1705	"Here is a Charity-School set up by the Bishop, Freeholders, and inhabitants. The subscription is about 30*l.* per annum."—A. 1706.
46	**Llangan, Carm.**	1	1711	"4 poor Children taught at the charge of the Minister."—A. 1711.
47	**Llangeinwen, Ang.**	1	1714	"A School for 16 poor Children set up at Christmas 1714."—A. 1716.
48	**Llangunnog, Carm.**	1	1705	"The Lord of the Mannor, Freeholders, and inhabitants have built a Schoolhouse on the Wast, and enclosed part thereof, which is to be settled for ever for teaching the poor Children of the Lordship."—A. 1706. *Note.*—The Minute Book of this School is preserved in Sir John Williams' Library at Llanstephan. It contains the record of a Century.

No.	Name and Situation of School.	Number of Schools.	Date of Foundation, or Date of Report.	Particular Account of Schools, Extracts, etc.
49	**Llangunnog, Mont.**	1	1712	"A School for 12 Children taught and cloathed at the expence of a charitable Gentlewoman in the neighbourhood."—A. 1712.
50	**Llanllechid, Carn.**	1	1716	"15 poor Children taught here."—A. 1717.
51	**Llanthony, Mon.**	1	1720	"A School for 50 Boys opened Michaelmas 1720 at the charge of a private Gentleman."—S. 1721.
52	**Llantilo Bertholeu, Mon.**	1	1722	"A School supported chiefly at the charge of a private Gentleman."—S. 1723.
53–54	**Llantrissant, Glam.**	2	1699	"James Harris, Feb. 15, 1699. Saith he hath put up two Schools."—Abs. 33. "A Grammar School newly erected, wherein are about 20 Boys taught, and the children instructed in the Catechism, and examined in the Church on Saturday Evenings, as also on Sunday Evenings, and Prayers are used Morning and Evening in the School."—A. 1716.
55	**Llanwonno, Glam.**	1	1724	"That there is a charity-school for 20 boys erecting at Llanwonno near Llantrissant."—Abs. 7874, 22 May 1724.
56	**Llanychaer, Pem.**	1	1707	"A Charity-School here, in which are 24 children, whereof 6 are cloath'd.—A. 1709. "There are good Orders in this School, and great hopes of having the number of Children encreased."—A. 1709.

No.	Name and Situation of School.	Number of Schools.	Date of Foundation, or Date of Report.	Particular Account of Schools, Extracts, etc.
56	**Llanychaer, Pem.** (*cont.*).	1	1707	Mr. Gambold was the first Master. He was succeeded in 1710 by Mr. Jenkin Breckwell.
57	**Maenclochog, Pem.**	1	1708	"Here is a School where several poor children are taught." See Boulston.—A. 1709.
58	**Maesgwin, Rad.**	1	1722	"A School for 40 Children, supported at the charge of a private Gentleman."—S. 1723.
59	**Marchwiail, Denb.**	1	1715	"A School for 10 boys taught at the charge of a private Gent."—A. 1715. "Moses Williams, 26 April 1715, John Hill of Sontley Esq. gives 40*s.* p. ann. for teaching 10 poor Boys there."—Abs. 4355.
60	**Margam, Glam.**	1	Before 1705	Here are taught 12 children at the expence of a Private Person.—A. 1709.
61	**Marloes, Pem.**	1	1707	"Five pounds are yearly paid to a Master here, for teaching the poor Children to read and the Catechism."—A. 1707. "And six other poor children of this place, ten others from St. Brides, are taught in this School, at the Expence of a Gentleman of Society, who also buys books for them. The Minister visits this School and that at Hascard at least once a month."—A. 1719.
62	**Marros, Carm.**	1	1712	"A School for all the poor

No.	Name and Situation of School.	Number of Schools.	Date of Foundation, or Date of Report.	Particular Account of Schools, Extracts, etc.
62	**Marros, Carm.** *(cont.).*	1	1712	children of the Parish taught at the sole expence of the Lord of the Manour, who both pays the Master, and provides him an habitation." —A. 1712.
63–5	**Merthyr Tydvil, Glam.**	3	1713–4	"3 Schools erected at the charge of the Lord of the Manour."—A. 1714. "Tho. Price at Merthyr Tydvil 4 Feb. 171$\frac{4}{5}$. That the Charity Schools of Merthyr Tydvil may be inserted in the next Account thus:—At Merthyr Tydvil, Glamorgansh. 3 Schools—2 for Boys and 1 for Girls—at the expence of one Gent, for the benefit of his poor Tenants."—Abs. 4306. The Gentleman referred to was a Mr. Lewis of Hampshire, who subscribed 20*l.* p. annum.—Abs. 4726, 13 Feb. 171$\frac{5}{6}$.
66	**Michel Troy, Mon.**	1	1717	"12 Poor Children are taught here at the charge of a Lady of Quality."—A. 1717.
67	**Mounton, Pem.**	1	1705	"A Charity-School set up about 5 years since, by a worthy Gentleman of this Parish, who still continues his Liberality."—A. 1710.
68–70	**Monmouth, Mon.** **Lady Granvill's School.** **Boys' School.** **Mixed School.**	3	1706 1708 1708	"Here is a School for 24 poor children who learn to read and the Catechism at the expence of a Lady of Quality. They are catechised in the Church every Wednesday; and every Friday the children of the other

No.	Name and Situation of School.	Number of Schools.	Date of Foundation, or Date of Report.	Particular Account of Schools, Extracts, etc.
68–70	**Monmouth, Mon.** *(cont.).*	3	17 08	School (which is not a Charity-School) are catechised in the Church. Some of the children of the Charity-School are cloathed. The Dame's Salary is 5*l.* per annum."—A. 1707. "Besides the School formerly mentioned to be set up here by a Lady of Quality, there are two other Charity-Schools, one for Boys only, who are taught to read and write; and the other for Boys and Girls, who are taught to read by two Mistresses. And in these Schools are above 60 children taught (besides the Scholars in the Lady's School) to which there is near Forty Pounds per Annum Subscribed; Gowns and Coifs for the Girls; and two of the children are yearly to be put out to honest Trades with the money collected at the monthly Sacrament. All the children come orderly to Church, and are Catechised Tuesdays, Wednesdays, and Fridays. The Schools are visited by the worthy Minister and others very often, to see what progress the children make in learning writing and Accounts."—A. 1709. "14 Poor Boys have been put out to honest Trades with the offertory."—A. 1714. "Lady Granville who is said to give 5*l.* p. ann. to a widow, to teach 24 children,

No.	Name and Situation of School.	Number of Schools	Date of Foundation, or Date of Report.	Particular Account of Schools, Extracts, etc.
68–70	**Monmouth, Mon.** (*cont.*).	3	1708	who have also Books and Cloaks at her Ladyship's charge. The Girls are said to be taught to sew and knitt."—M. 13 Feb. 170⅘.
71	**Narberth, Pem.**	1	1718	"A school."—A. 1718.
72	**Neath, Glam.**	1	1706	"The Company of Mine-adventurers pay 20*l.* yearly for a Charity-School for the children of the Miners and workmen of the said Company."—A. 1706. "A School for all the poor Children supported by the Lord of the Mannor."—S. 1721. Sir Humphrey Mackworth was a leading supporter of this School.
73	**Pembrey, Carm.**	1	1712	"A School for 24 Children erected Michaelmas 1712. Salary for the Master 6*l.* per ann. About 10 of the poorest of the children have cloaths given them, and their dinner 5 days in the week at a Publick House near the School, at the charge of a Reverend Divine, who has an estate in those parts in conjunction with the principal inhabitants of the Parish, to which the offertory is added, the whole amounting to about 15*l.* per Ann."—A. 1714.
74–6	**Pembroke, Pem.**	3	1710	"Here are 3 Schools, one in the Parish of St. Michael for 18 Children, another in St. Mary's Parish for 7 Girls, and a 3rd in St. Nicholas for 9 Boys."—A. 1710.

No.	Name and Situation of School.	Number of Schools.	Date of Foundation, or Date of Report.	Particular Account of Schools, Extracts, etc.
77	**Penally, Pem.**	1	1708	"A Charity-School."—A. 1708.
78	**Penboyr, Carm.**	1	1713	"A School for 10 Children erected Michaelmas 1713, and a prospect of having as many more taught and cloathed."—A. 1714.
79	**Prendergast, Pem.**	1	1707	"Six poor Children are taught to read, write, and the Catechism, partly by some of the Communion money, and partly at the expence of the worthy Minister of the Parish, who visits this School, and those at Rudbaxton, Walton-East, Haraldston-West, at least once a month."—A. 1709.
80	**Presteign, Rad.**	1	1711	"A Charity-School intended to be set up here by a Person of Quality."—A. 1709. "A School opened Christmas 1711 for 13 Children who were Cloathed in March following. The number is now encreased to 20, and most of them continue to be cloath'd, and Books provided for them."—A. 1713. "Endow'd with 44*l.* per ann. when a lease is expired, and 50*l.* is left for the poor of that town."—A. 1714.
81	**Puncheston, Pem.**	1	1710	"A School erected at Puncheston, and Mr. Gambold is Master. . . . Opened the 8th Nov. 1710." Abs. 2407. 28 Nov. 1710.
82	**Rudbaxton, Pem.**	1	1707	"Four pounds are paid yearly to a Master here for teaching poor children to read,

No.	Name and Situation of School.	Number of Schools.	Date of Foundation, or Date of Report.	Particular Account of Schools, Extracts, etc.
82	**Rudbaxton, Pem.** *(cont.)*.	1	1707	write and the Catechism, and 20*s.* more for Books."—A. 1707.
83	**Slebech, Pem.**	1	1715	"A School for 6 Boys and 6 Girls cloath'd at the charge of a private Gent."—A. 1715. The Gentleman referred to was a Mr. Barlow. Abs. 4667. Dec. 16, 1715.
84	**St. Bride, Pem.**	1	1708	"A gentleman pays for the teaching of 20 poor Children of this place at the School at Marloes; and hath added six others to that School, and provided them all with Books."—A. 1710.
85	**St. Clears, Carm.**	1	1708	"S^{r} John Philipps and Mr. Pember had joined their interests to promote y^{e} setting up 2 Charity-Schools at Laugharne and St. Clears, in which they had a prospect of success." Abs. 1471. 25 Oct. 1708.
86	**St. Issel, Pem.**	1	1712	"A Charity-School. John Jones, who had for many years been a faithful Servant in several good families, by his frugality in those services, and some chances in the Lottery, laid up above 300*l.* which after the payment of a few Legacies, he left in trust with the Bishop of St. David's for the time being, and several honourable persons in Pembrokeshire, to be applied towards the support of a Charity-School in this his Native place, consisting of

No.	Name and Situation of School.	Number of Schools.	Date of Foundation, or Date of Report.	Particular Account of Schools, Extracts, etc.
86	**St. Issel, Pem.** *(cont.).*	1	1712	an equal number of Boys and Girls. The money after the payment of his other Legacies, amounts to near 300*l.* and is now out on interest till it can be vested in a proper purchase."—A. 1713.
87	**Steinton, Pem.**	1	1727	"A School opened 1727, supported by a private Gentleman."—S. 1730.
88	**Templeton, Pem.**	1	1712	"A School for 20 Children opened in January 171½."—A. 1712.
89	**Tenby, Pem.**	1	1708	"There is a School here as at Boulston."—A. 1719.
90	**Towyn, Mer.**	1	1710	"A Charity-School wherein 15 poor Children are taught to read and write."—1710.
91	**Usmaston, Pem.**	1	1717	"A Charity-School."—A. 1717.
92	**Walton, East, Pem.**	1	1707	"There are 4*l.* yearly paid for teaching poor Children to read, write, and the Catechism, and 20*s.* more for books." *See* Boulston.—A. 1709. "A Bible is given to each child when he leaves the School."—A. 1714.
93	**Walton, West, Pem.**	1	1707	"Here are 4*l.* yearly paid for teaching poor Children to read, write, and the Catechism, and 20*s.* more for Books."—A. 1707.
94	**Welshpool, Mont.**			"A School for 12 boys supported by a Subscription of about 26*l.* per annum."—S. 1718.

No.	Name and Situation of School.	Number of Schools.	Date of Foundation, or Date of Report.	Particular Account of Schools, Extracts, etc.
95	**Wrexham, Denb.**	1	1701	"Here are 40 poor Children taught, to which the Offertory is apply'd. Also the interest of 20*l.* left by a young Gentlewoman, lately deceased, for teaching 4 poor Children."—A. 1713. "Moses Williams, 26 April 1715. The Rev. Mr. Price Vicar thereof pays 40*s.* p. ann. for a Schoolhouse, and gives a Master 6*l.* p. ann. and his dyet for teaching all such of his Parishioners as are willing to read and write Welch and repeat their Catechism. . . . He also finds 'em Books."—Abs. 4355.

APPENDIX III.

AN ALPHABETICAL LIST OF CHARITY AND ELEMENTARY SCHOOLS set up during the same Period, belonging to the same movement, but not recorded in the Periodical *Accounts*, the *Abstracts*, or *Minutes*, of the Society for Promoting Christian Knowledge. Compiled from the *Report of the Schools Inquiry Commission*, vol. xx, 1870.

No.	Name and Situation of School.	Founder or Benefactor.	Date of Foundation.
96	Aber, Carn.	John Jones, D.D. ...	1719
97	Aberffraw, Ang.	Sir Arthur Owen ...	1735
98	Bangor, Flint.	Dorothy Jeffreys ...	1728
99	Bedwas, Mon.	Ann Aldworth ...	1729
100	Bryneglwys, Denb.	Margaret Lloyd ...	1714
101	Caerleon, Mon.	C. Williams ...	1717
102	Carmarthen, Carm.	Sir Thomas Powell	1729
103	Eglwysilan, Glam.	Ann Aldworth ...	1729
104	Holt, Denb.	D. Jeffreys ...	1728
105	Llanbadrig, Ang.	R. Gwynne ...	1723
106	Llanbedr, Breck.	Mary Herbert ...	1728
107	Llanbrynmair, Mont. ...	M. Lloyd ...	1702
108	Llandilo Fawr, Carm. ...	Mrs. Warner ...	1721
109	Llanerfyl, Mont.	Priscilla Foster ...	1728
110	Llanfairtalhaiarn, Denb. ...	John Jones, D.D....	1708
111	Llanfihangel Ysternllewern, Mon.	Roger Thomas ...	1719
112	Llangelynin, Carn.	John Jones, D.D. ...	1719
113	Llangollen, Denb.	J. David	1731
114	Llanigon, Breck.	L. Walkins ...	1714
115	Llanrhaiadr Mochnant, Denb.	J. Powell ...	1730
116	Llansadwrn, Carm.	Letitia Cornwalis ...	1731
117	Matherne, Mon.	Charles Pratt ...	1734
118	Meifod, Mont.	William Pugh ...	1714
119	Penmachno, Carm.	Roderick Lloyd ...	1729
120	Pentraeth, Ang.	John Jones, D.D....	1719
121	Rhayadr, Rad.	D. Morgan ...	1720
122	Ruabon, Denb.	Griffith Hughes ...	1706
123	Whitford, Flint.	Pierce Jones ...	1711
124	Whitton, Rad.	Anna Childs ...	1703

THE

Cymmrodorion Record Series.

FIRST PROSPECTUS.

THE idea of the publication of Welsh Records, which had for some time occupied the thoughts of leading Welsh Scholars, took a definite and practical shape at the meeting of the Cymmrodorion Section of the National Eisteddfod held at Brecon in 1889. In the papers which were read at that meeting it was shown that a vast quantity of material necessary for understanding the history of Wales still remained buried in public and private Libraries, and also that such of the Welsh Chronicles as had been given to the world had been edited in a manner which had not fulfilled the requirements of modern scholarship.

As it appeared that the Government declined to undertake any further publication of purely Welsh Records, it was suggested by Sir John Williams that the Council of the Cymmrodorion Society should take the work in hand, and establish a separate fund for that purpose.

The Council are of opinion that a work of this magnitude cannot be left to private enterprise, although they thankfully acknowledge the indebtedness of all Welshmen to such men as Mr. G. T. Clark of Talygarn, the Rev. Canon Silvan Evans, Mr. J. Gwenogfryn Evans, Mr. Owen Edwards, Mr. Egerton Phillimore, and Professor John Rhys, and they fully appreciate the valuable work done by members of the various Antiquarian Societies.

Private enterprise has enabled the Council to issue, without cost to the Society, the first number of the Series which they have undertaken. The edition of *Owen's Pembrokeshire*, two parts of which have already been issued), is the result to Mr. Henry Owen—a member of the Society's Council—of long and arduous labour, and of an expenditure of a sum of money which would enable any patriotic Welshman who follows that example to present similar numbers of the proposed Series to his countrymen.

The second number of the Series consists of Records from the Ruthin Court Rolls (A.D. 1294-5), edited by Mr. R. Arthur Roberts, of the Public Record Office. *A Catalogue of the Welsh Manuscripts in the British Museum*; a transcript of *The Black Book of St. David's*, and new editions of *Nennius* and *Gildas* are in course of preparation.

In the future numbers of the Series will be published, from public or private MSS., with Introductions and Notes by competent scholars, such Records as will throw light on some period of Welsh History. These publications will, the Council trust, go far to remove from the Principality the dishonour of being the only nation in Europe which is without anything approaching to a scientific history.

It is hoped to issue annually one number of the Series. The cost of each number will, it is anticipated, be about £250. To ensure a continuity of publication, it is necessary to form a Permanent Capital Fund, and this the Society of Cymmrodorion have resolved to do. This Fund, of which Sir John Williams, Bart., Sir W. Thomas Lewis, Bart., and Mr. Henry Owen, F.S.A., are the Trustees, will be under the control of the Council, but will be kept separate from the general fund of the Society. It will be applicable solely to the purposes herein designated, and an account of receipts and payments will be submitted to each contributor.

Towards the expenses of publication the Council have found themselves in a position to set aside, from time to time, from the Society's General Fund the sum of £150, a contribution which they trust a large accession of members to the ranks of the Society will speedily enable them to augment.

The Council confidently appeal to all Welshmen for sympathy and help in this really national enterprise. Welshmen are proverbially proud of the antiquities of their land. To place the record of these antiquities within the reach of every Welsh student in an accurate and intelligible form, and to enable him to understand the growth of the national and individual life, is a work which should unite all Welshmen for the benefit of their countrymen, and for the honour of Wales.

BUTE, *President.*
E. VINCENT EVANS, *Secretary.*

CYMMRODORION LIBRARY,
64, CHANCERY LANE, LONDON, W.C.

***** Cheques may be sent to E. VINCENT EVANS, Secretary to the Honourable Society of Cymmrodorion, 64, Chancery Lane, W.C., crossed "London Joint Stock Bank, Limited, to the credit of the Cymmrodorion Record Series Fund."**

THE

Honourable Society of Cymmrodorion,

FOR THE ENCOURAGEMENT OF

Literature, Science, and Art as connected with Wales.

FOUNDED 1751. REVIVED 1873.

Offices: NEW STONE BUILDINGS, 64, CHANCERY LANE, LONDON, W.C.

President.

The Right Honourable VISCOUNT TREDEGAR.

Vice-Presidents.

The Right Honourable The EARL OF JERSEY.
The Right Honourable The EARL OF POWIS.
The Right Honourable The EARL OF PLYMOUTH.
The Right Rev. The LORD BISHOP OF LLANDAFF.
The Right Rev. The LORD BISHOP OF ST. ASAPH.
The Right Rev. The LORD BISHOP OF ST. DAVID'S.
The Right Rev. The LORD BISHOP OF BANGOR.
The Right Rev. FRANCIS MOSTYN, D.D., Bishop of Menevia.
The Right Honourable LORD ABERDARE.
The Right Honourable LORD KENSINGTON.
The Right Honourable LORD KENYON.
The Right Honourable LORD MOSTYN.
The Right Honourable LORD PENRHYN.
The Right Honourable Lord-Justice VAUGHAN-WILLIAMS.
The Right Honourable D. LLOYD GEORGE, P.C., M.P.
The Honourable GEORGE T. KENYON.

Sir WATKIN WILLIAMS WYNN, Bart.
Sir W. THOMAS LEWIS, Bart.
Sir JOHN T. D. LLEWELYN, Bart.
Sir MARTEINE O. M. LLOYD, Bart.
Sir JOHN WILLIAMS, Bart., K.C.V.O.
Sir W. VAUGHAN-MORGAN, Bart.
Lieut.-General Sir JAMES HILLS-JOHNES, G.C.B., V.C.
Sir WILLIAM H. PREECE, K.C.B.
Sir DAVID EVANS, K.C.M.G.
Sir OWEN ROBERTS, D.C.L.
Sir LEWIS MORRIS.

Sir JOHN H. PULESTON.
Sir ALFRED THOMAS, M.P.
Sir D. BRYNMÔR JONES, K.C., M.P.
W. CORNWALLIS WEST, Esq., Lord Lieutenant, co. Denbigh.
H. R. HUGHES, Esq., Lord Lieutenant, co. Flint.
OWEN M. EDWARDS, M.A.
His Honour JUDGE OWEN.
His Honour JUDGE PARRY.
WILLIAM R. M. WYNNE, Esq., Lord Lieutenant, co. Merioneth.

Council.

ALFRED DANIELL, M.A., D.Sc.
J. H. DAVIES, M.A.
W. E. DAVIES.
E. VINCENT EVANS (*Secretary*).
PEPYAT W. EVANS.
WILLIAM EVANS.
ELLIS J. GRIFFITH, M.P.
T. HOWELL WILLIAMS IDRIS, M.P.
R. HENRY JENKINS.
W. GOSCOMBE JOHN, A.R.A.
Rev. G. HARTWELL-JONES, M.A.
Rev. H. ELVET LEWIS, M.A.
JOHN T. LEWIS.
T. E. MORRIS, M.A., LL.M.
ALFRED NUTT.
EDWARD OWEN.
J. PRICHARD-JONES.

HENRY OWEN, D.C.L. Oxon., F.S.A. (*Vice-Chairman and Treasurer*).
Sir ISAMBARD OWEN, D.C.L., M.A.
Principal JOHN RHYS, M.A., LL.D. (*Chairman*).
Professor FREDK. T. ROBERTS, M.D.
R. ARTHUR ROBERTS.
RICHARD ROBERTS, B.A.
J. ROMILLY ALLEN, F.S.A.
HOWEL THOMAS.
JOHN THOMAS (*Pencerdd Gwalia*).
GEO. G. T. TREHERNE.
Sir T. MARCHANT WILLIAMS.
W. LLEWELYN WILLIAMS, B.C.L. Oxon., M.P
J. W. WILLIS-BUND, F.S.A.

Honorary Auditors.

JOHN BURRELL and ELLIS W. DAVIES.

Secretary.

E. VINCENT EVANS.